EROTICA JUDAICA

A sexual history of the Jews

by

Allen Edwardes

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Foreword

The purpose of this book is to view the remarkable role that sex has played in the development and destiny of the most vital, viable, and influential culture in the history of humanity.

Erotica Judaica is not a survey of sexual customs per se, since this theme has been ably and amply taken by such scholars as Louis M. Epstein (*Sex Laws and Customs in Judaism*) and Raphael Patai (*Sex and Family in the Bible and the Middle East*). What now remains is to examine the effect of Jewish erotic mores (both conventional and unconventional, individual and collective) in the light of historical events, and also to observe those non-Judaic forces which influenced the libidinal behavior of Zion.

A Yiddish aphorism borrowed from the *Sêfer Ḥasîdîm*, "Like Gentile, like Jew" (*Vi es kristelt sich azoi yidlt sich*), has long been a ready reply to ignoramuses and their demagogues equally ready to ascribe all devilry (venereal and otherwise) to "the dirty Jew." History demonstrates that so far as sex is concerned the so-called Chosen People were no better nor worse than their detractors. They set the highest moral example and stood among the lowest in amorality; they were independently spiritual and slavishly carnal; and while holding with the Romans that "Cunt causes the dirtiest wars" (*Cunnus belli taeterima causa*), they fought fiercely to keep what their enemies saw fit to possess.

Statistical reports on the sexual behavior of modern Israelis reveal the usual amounts and methods of activity common to other civilized nations. As noted, it is not the purpose of this book to consider such data except in a historical aspect. However, the contradictory nature of a noteworthy portion of this information deserves some comment.

For example, Samuel Z. Klausner's survey states that "Homosexual experiences were too infrequent in the samples to be reported quantitatively" and that "None of the subjects admitted to intercourse with animals." [1]

Melford E. Spiro (*Children of the Kibbutz*) found a

[1] See Dr. Klausner's articles in Ellis' and Abarbanel's *Encyclopedia of Sexual Behavior*.

considerable degree of homosexual expression among Israeli children, proving the scientific superiority of empirical knowledge over impersonal interview. The researches of Allen Edwardes and R. E. L. Masters confirm Spiro's findings, adding that the amount of adult homoerotic activity in Israel is proportionate to that in other societies.

One of the examples that Spiro gives of childhood homosexuality in a *qvûtzâh* or "co-op" is most striking, not only for the nature of the acts and the age of the participants (three to five years), but for the apparent frequency.

Much of the material gathered by Horace M. Miner for his exhaustive study of Algerian Arabs (*Oasis and Casbah*) parallels that of Edwardes and Masters in their survey of North African Jews (*The Cradle of Erotica*); *e.g.:*

> The genitals of a baby are stroked by its brothers and sisters "to amuse and please it." . . . Among siblings in the same bed, fondling and mutual masturbation are common practice, both homosexually and heterosexually. . . . Homosexual relations with brothers and other boys are extended to include fellatio and sodomy. Bestiality with goats, sheep, or camels provides another outlet.

Scholars are generally in disagreement or at a loss to specify at what particular point in time Jewish history began. In a national sense, the annals of Zion opened with the great exodus from Egypt; for there was no distinct Yahwic culture until the religious, social, and political consolidation of nomadic tribes under Moses and Joshua.

Therefore the Book of Genesis, adapted and Hebraicized from the traditions and mythologies of other Eastern civilizations (*e.g.*, Egypt and Babylonia), is apparently an allegorical and didactic account of clans and events personified with a design to build national character and identity. This moralistic mythos, so splendidly portrayed by Yahwist poets throughout the Old Testament, was a fitting complement to the solidarity won by the relentlessness of early prophets and lost by the corruption of later kings.

In pre-Mosaic times, the Hebrews were primarily matriarchal in their religious observance. The bearing of children was deemed a miraculous necessity for family and tribal survival, so man's principal pleasure and trust were in child-bearing woman.

When an understanding finally arose of man's decisive role in reproduction—that without his fecund seed the female could not conceive and bear—phallic worship in a patriarchal sense became predominant, and the social significance of woman was diminished.

Venus-worship, however, never totally died—kept reviving during the Age of Kings, under pagan (i.e., non-Yahwic) influence—hence, the importance of woman's sexual needs and rights was never wholly lost sight of in Judaism.

Unlike Islamic literature, which is cynically if not jocosely misogynistic, Hebrew writings reveal a very liberal view of female sexuality—and of Sex in general—the only

exceptions being the occasional philosophic ambivalence or dogmatic puritanism of certain scholars and divines who insisted, after hard experience, that sex was a necessary evil and so accepted the concept of original sin as an explanation for man's unreasonably corrupt nature and disorderly behavior.

Although guilt as a driving force is apparent in traditional Jewish psychodynamics, there was never the systematic and institutionalized glorification of asceticism—hence antisexualism—characteristic of classical Christianity, whose guilt complex became negative and destructive in that it was unrealistically turned against all of mankind rather than tooled as a spur to intense practical activity on an individual basis.

The revolutionary writings of Sigmund Freud, Havelock Ellis, and others, coming as they did at the emergence of modern Zionism, had enormous influence in developing the healthy, freer erotic ethos of present-day Israel. Outright recognition of woman's sexual rights complemented her equal status with man in building a new land: a necessary harkening back to the democratically commune and seminomadic life of pre-Yahwic times, when woman enjoyed her own dignity and was not suppressed by the artificial inequalities of urban existence, with its sophisticated class structure and phony double standards. The general prosexuality of Judaism made this acceptance and recognition relatively simple; and though orthodox (i.e., neo-Yah-

wic) belief is as rigid as it was in Mosaic times, it does recognize and accept the pure pleasure-value of sex for its own sake in the context of a traditional family-marital relationship and sound social order.

In no field of Biblical study does the scholar encounter more walls and pitfalls than in that of textual interpretation. Much nonsense has been written in this area; but when all is said, the fact remains that generally speaking the Masoretic vowel-point system is an arbitrary and sophistically fanciful invention of the Talmudic era. Save for its consonantal form, modern Hebrew is not the language of ancient Israel. It is rather a stylized dialect formulated from and influenced by the lyric vowel system of Persian or poetic Pahlavi. As any Orientalist knows, original Hebrew owes its nativity to Arabic, Canaanite, and Akkadian parents. For example, the consonants Y-H-W-H were initially vocalized as *Yahweh;* in lyric Masorah they become vowelized as the ineffable Tetragrammaton, *Yehôwâh.* As regards spelling, so also with interpretation: the author follows history, not sophistry.

Individual and collective ignorance, ambivalence, self-destructiveness, etc., will always make sex a highly controversial phenomenon; but the spirit of acceptance and recognition evinced by Talmudists and others, with sagacious wit and remedial understanding, has been a sound basis for

modern liberality and the great expectation that one day all of *civilized* and enlightened humanity will not feel so personally threatened as to question or condemn what two or more people wish to do in their own privacy.

. 1 .
The omnipotent phallus

MOSES AND THE HABIRU

In the thirteenth century before Christ there was a loose confederation of seminomadic Canaanite tribes residing in the Nile delta, and they called themselves the *Ḥâbirû*—the League. These Habiru were, according to clan, of many classes—herdsmen, agriculturalists, laborers, merchants, mercenaries—and their influence in Egypt, to which they had migrated for opportunistic motives necessitated by a famine-stricken homeland, posed a threat to Pharaonic absolutism by virtue of their clannish autonomy. They would not assimilate, so they were persecuted—economically, then socially.

As the glory of Rome would rise out of slave labor, so

the splendor of Ramses II's reign was greatly due to his oppressive exploitation of the Habiru. Suffering under an incubus of social and economic bondage, the Canaanite confederacy wanted religious and political power to effect salvation. As destiny often wills it, that power came to them in the form of a man of such unrelenting dynamism as the Habiru had never known.

In all probability he was an Egyptian, or perhaps a child of the Levite mercenary clan.[1] If an Egyptian, he may be identified with that outcast Heliopolitan priest named Osarsiph, who rebelled against the corruption of his colleagues and sought vindication through an oppressed people.[2] If a Habiru, he may have been that Levite soldier of fortune who led Egyptian troops to victory over the Ethiopians and signalized his success by deflowering the Negus' daughter.[3]

Whatever his origin, Egyptian or Habiru, the fiery infidel took Fate by the forelock and championed the cause of an abused community. He and they were driven back to Canaan, after a series of revolts that called for annihilation or expulsion, but exodus bore fruit in the birth of a free nation whose superego and prime mover (whatever

1 *Lawîyîm* or *Lawîyâ* means the "Attachers," the "Joiners"; hence the original Levites were hirelings, a type of military police or militia, later to become Moses' bodyguard and the holy acolytes of Yahwism.
2 Manetho, *Historia Aegyptii.* See Sigmund Freud's *Moses and Monotheism* for a treatment of this plausible theory.
3 Flavius Josephus, *Antiquitates Judaeorum.*

his original name) came to be known as *Mushih* (Moses, Mosheh), the "Savior," he who *draws out of* (*masheh*) bondage.

THE EXODUS

In the words of J. B. Hannay, "The historical truth about the Exodus, as narrated by Justin in his *Historium Judaeorum*, is that a band of leprous and sexually diseased Jewish slaves were driven out of the delta of Egypt into the desert, as the oracle of the god Amen had declared these insanitary slaves to have been the cause of a pestilential disease which had spread all over Egypt." [4]

Justin was not the only classical historian to recount this scandal; we also find it in the works of Manetho, Tacitus, and Diodorus Siculus.

It is reasonable to assume that many of the Habiru were afflicted with leprosy and venereal ailments, as proven by Moses' strictures and stringency concerning sanitation, but it is unreasonable to assume that a useful body of several hundreds of thousands was kicked out en masse simply because of the immemorial "botch of Egypt." Of course, this periodic venereal plague found its scapegoat in the Habiru, as revealed by the provident Oracle of On (Heli-

[4] *Symbolism in Relation to Religion.*

opolis); and similar ingenuity would accuse the Jews of introducing *lues venerea* into Europe during the Dark Ages, when dirtiness was next to godliness.

In any event, Moses led his myriad refugees back to the land of their origin—guided and protected by the soaring symbol of their infinite Spirit, a nebulous phallus by day and an igneous phallus by night.[5]

THE DIVINE LINGAM

Yahweh (Yah or Yahu) was the everywhere phallic spirit of the Mosaic faith. "*Ahyih Âshir ahyih*," the God told the Lawgiver. "I am Ashir, I am." [6] Ashir was the "Ever-Erect One," the Lord Lingam of the Canaanites, the omnipotent archetype of every *penis erectus* in the Land of Merchants. Hosea confirms this when he writes that "Yahweh is the universal phallus" (*Yahweh zakrû*), for *Yahweh* itself means the "Generative Principle" in nature.

Ere the almighty and mysterious Panpriapus there had been the *Âlihîm*, the transcendental "Tools," of whom *Âl* (the Erect One) was all-pervading—in generative power as in genital proportions. *Âlih* (*Aleh*, *Allâh*, *Ilâh:* celestial

[5] *Shamût* (*Exodus*). The word *'amûd*, as found in *'amûd 'anin* (pillar of cloud) and *'amûd ish* (pillar of fire), is figurative for "erection," *phallus erectus*, or "shaft." Arab eroticists are fond of the expression, "His virile member stood like a column (*'amûd*) between his thighs."
[6] *Ibid.*

Man-Tool) was symbolized by a towering tree, strong and thick; but Yahweh (Al) was the be-all and end-all, the alpha and omega, the vaporous priapus that sustained the Tree of Life and the fiery phallus that could fell it at will. In a word, Al (Yahweh) was the Super-Alih.

When Yahweh informed Moses, "I am the Erect One," the inference was emphatic: "Be fruitful and multiply, and fill the earth and master it, and humble all humankind." [7] And how did the Hebrews (*Ḥâbirû*) multiply? "A sire married off his son at the age of twelve to a female old enough to bear offsprings." [8]

THE MOSAIC CODE

Acting upon the principle of "Strength in numbers," Moses theologized the Egyptian hygienic code as a mystical device to preserve and increase population. In the ancient world, physical and numerical weakness sounded the death knell for any community threatened by ambitious neighbors. Settled tribes that practiced contraception, because of limited food supply and other practical considerations, were doomed to subjection or extinction by transient tribes that subsisted on the confiscations of

[7] *B'râshît* (Genesis). Note the characteristic alliteration of the original: "*Pirû wa-ribû wa-milâû at-ha'artz wa-kibskub wa-ridû bi-kull ḥaiyeh.*"
[8] *Midrash Rabbâh.*

conquest. For his own visions and aspirations, Moses had no idea of allowing the Hebrews to become a dead carcass to every vulture and jackal in the Fertile Crescent.

Hence, the Mosaic ritual laws were designed to strengthen and aggrandize the Habiru through solemnized sanitation and propagation. The ceremonies of circumcision and of postcoital ablution, the taboos against menstruants and gonorrheics: these and others were all prophylactic precautions which complemented the enactments against contraceptive and disorderly practices such as onanism, homogenitality, bestiality, incest, adultery, prostitution, rape, transvestism, castration, and abortion. Every common and customary erotic activity except marital intercourse and self-masturbation is vigorously inveighed against in the Mosaic Code; for it was generally sophisticized that circumcision, then performed at puberty as a preparation for conjugal reproduction, would cut off that idle threat of "onanism" with the irritating and restrictive foreskin.

The Lawgiver himself seems to have been reasonably prolific, with at least two wives and an alleged number of fruitful affairs. Midrashic tradition interprets Psalm 106:16 ("The men in camp were jealous of Moses") as implying that "everyone suspected his wife of sexual intercourse with Moses." [9]

[9] R. Samuel b. Isaac, after Abba Arika (Rab). The verb *qanâ* connotes jealousy of a sexual nature.

That Aaron (Moses' elder brother and acolyte) should be implicated in this outburst of husbandly suspicion intimates that the superstitiously barren and the wantonly curious sought penetration and impregnation from the great prophet and his high priest, awe-inspiring symbols of supervirility.

Prophets being notoriously austere, Moses apparently couldn't hold wives, much less mistresses, and soon fell into feminine disrepute. Aaron seems to have been better equipped and inclined for the vain pursuit of flesh, for he demonstrated there is also "ruin in numbers" by freely leading his people back to the old abominations they had left in botch-ridden Egypt. While the Lawgiver meditated in the mountains, consulting his Yahwic oracles, the Hierarch was induced to fashion an image of Apis (Egyptian bull-god of fertility) from the molten gold earrings of the womenfolk.

During the sacrificial feast, an orgy of eating and drinking and copulating, a sacred autoerotic-homosexual ritual erupted when a vast number of males (who apparently outnumbered females) "cocked up to pound repeatedly" (*yiqqumû li-tzaḥiq*).[10] Linked like huge chains of flesh about the idol, these zealots performed the circular dance (*ḥagg*) sanctified to arouse the procreative power of Apis

10 *Shamût* (*Exodus*). The verb *qûm* (to stand) has the double meaning "to arise" and "to erect." *Tzaḥiq* is a nuance of *ṣaḥaq* or *shaḥaq* (Arabic *saḥaq*), meaning "to rub or beat (repeatedly; by hand)."

with the seminal libations of repeated masturbation and round-robin sodomy.

This ceremony was a *sine qua non* of all phallic worship. The Vedic sacrifice of ancient India involved daily offerings of semen (*sôma, rasa,* or *amrita:* essence or nectar of the gods) as food for the ritual fire, and Molech of the Ammonites was equally as voracious as Shiva of the Hindus. Since all creatures are created from an oblation of sperm cast into the uterine "fire of lust," Agni (the fire-god) is depicted devouring the fluid which spouts from the ever-erect *lingam* of Lord Shiva. And just as the Nile represents the masturbatory ejaculations of Osiris, so the Ganges flows from the throbbing head of the Divine Lingam.[11]

According to Assyro–Babylonian cosmogony, the water-god Enki or Ea fertilized the Fertile Crescent with his superfructiferous seed by a torrential act of self-stimulation; and mother-goddess Nintu, after multiple copulations with her consort, masturbated Enki in order to fashion the Mesopotamian flora from his teeming spermatozoa. Nude Sumerian priests ceremoniously re-enacted Enki's awesome onanisms; and an ithyphallic votive figurine dedicated by Gudea, prince-priest of Lagash, portrays himself in the

[11] We read in the *Mahâbhârata* (Great Story): "Who is it whose semen was offered in sacrifice, at the beginning of the world, into the mouth of Fire (*Agni*)?" *Shiva!* For "Once Shiva was aroused, none could bear his fiery seed"; so "It fell into the mouth of Agni."

blessed act of clasping with both hands an enormous erection at the point of highest manipulative excitement.

Egyptian *coffin texts* reveal how Atum-Ra, the *causa causans*, created the universe when he "frigged with his fist and took the pleasure of emission." Memphite theology, in referring to "the seed and hands of Atum," ceremonialized the myth that the First Great Cause gave birth to the gods "through the action of his hands in the pleasure of ejaculation."

Sanctification of self-manipulation also reckons in Heliopolitan cosmogony and sacrament, symbolized by ritual masturbation and homogenitality. Statues and bas-reliefs depict the self-begotten Supreme Being (Amen-Ra) clutching a prodigious *phallus erectus* and receiving the homage of Pharaohs, whom He embraces and infuses with the vital fluid (*kâ*). The high priest of On, as avatar or embodiment of Amen, would formally and repeatedly masturbate a young Pharaoh to the point of orgasm—quickening and increasing his *kâ*—at the same time invigorating him with divine essence by penetrating his buttocks and climaxing therein. Thus becoming a god-king imbued with hyperpotency, the new Pharaoh was periodically bound to pay sexual homage to Amen-Ra and to enact in His honor those attributes descriptive of the Omnipotent's nature.

Each town and village in ancient Egypt had its guardian spirit, a kind of evil genie who replenished his vital fluid only by suffering another divinity of more potent endow-

ment to lay violent hands on him. R. T. Rundle Clark rightly observes that "The word *Ka* was written as two embracing arms, showing that the *Ka* was something which could be transmitted by an embrace." [12] And since only males could permeate other males with energizing ambrosia, masturbation and analization became ritualized and consecrated as gifts of the gods.

Among phallic-worshipping Arabs, the *Ḥajj* (Hebrew *Ḥagg*) was originally a fertility rite in which nude males danced around the Ka'beh (a *ka'b* or womb symbol), masturbating in chorus or united *penem in anum;* and this form of phallicism was as familiar to the Canaanites as it was to the Arabians. Hence the wrath of Moses, who attributed the spread of venereal disease and social disorder to the sexual promiscuity of nature worship.

Beholding the debauchery that made mockery of him, the Prophet taught his fickle followers an object lesson in Yahwic vengeance. Summoning his bodyguard, the tribe of Levi, Moses ordered these enforcers to slaughter some three thousand miscreant males: those who had gone a whoring after Apis. The massacre was meant to be prophylactic as well as examplary; but apparently many of the men who had indulged in anal intercourse also penetrated the vaginas of women, which resulted in a plague of lust that inflicted further suffering and loss on the Hebrews.

[12] *Myth and Symbol in Ancient Egypt.*

There is no record of massive, methodized homosexual behavior among the Habiru since that saturnalia of blood in the Wilderness. But the suppression of heterosexual deviation proved a more formidable task.[13]

[13] On the subject of Phallicism, see: W. R. P. Davey, *Semitic Phallicism;* George Ryley Scott, *Phallic Worship.* Also: Sir James George Frazer, *Folklore in the Old Testament;* B. Z. Goldberg, *The Sacred Fire;* Ignaz Goldziher, *Mythology Among the Hebrews;* Hermann Gunkel, *The Legends of Genesis;* E. O. James, *Myth and Ritual in the Ancient Near East;* Thomas Lewis, *Origines Hebraicae;* T. J. Meek, *Hebrew Origins.*

.2.
The plague of lust

ZIMRI AND COZBI

While the Hebrews were at Shittim, in the Plains of Moab, they began mixing with the Midianite tribes that had migrated to Canaan from Arabia. Like all Arabs, these Midianites were sex-worshipers, and their females were the most beautiful and promiscuous of any yet encountered en route from Egypt. Considering their past experience, the want of women, and the strong emotions aroused by desert wandering, it was natural for hot-blooded Habiru males to go a whoring after pliant-thighed Midianite females.

Zimri ben-Salu, chief of the Simeonite tribe, set an anti-Mosaic example by taking as his mistress none other than

Cozbi bath-Zur, daughter of the Midianite prince. Thousands followed suit, sacrificing to Baal-Peor by taking "strange women" into their tents.[1]

When Moses called Zimri to account for his sin, the following retort was hurled at the puritanical Prophet: "Yes indeed, Moses, you're free to make use of such laws as you like; but you won't have *me* one of your followers in your tyrannical commands. All you've ever done, under a pretense of laws and of Yahweh, is wickedly impose slavery on us and gain power for yourself, while depriving us of the sweetness of life, which consists in acting according to our own wills: the right of free men." He then addressed the gathering of nobles in the tent of meeting: "Indeed, this man is harder on the Hebrews than were the Egyptians themselves! I think it right to come at truth by inquiring of many people, and not like one who lives under tyranny—to suffer the whole hope of my life to depend upon one man." [2]

So saying, Zimri stalked out of the tabernacle and returned to his mistress, leaving Moses and the elders in a state of bewilderment.

[1] *Ba'al-Fa'ûr* (Lord of the Gaping Cunnus) was a Syrian deity on whose phallus every Midianite maiden was obliged to rupture her hymen. The root of *fa'ûr* (open hole) is *fa'ar*, "to gape greedily," denoting a ravenous vagina. According to St. Jerome, the idol of Baal-Peor had a priapus sticking out of its mouth (*habens in ore . . . membri vivili ostenderet.*) *Fa'ûr* may also signify "opener," thus rendering *Ba'al-Fa'ûr* as "Lord of Cunnus-Openers" or "Master Breaker of Maidenheads."
[2] Flavius Josephus, *Antiquitates Judaeorum.*

Talmudic tradition has it that Zimri fornicated with Cozbi 424 times in succession. Thinking this estimate a bit excessive, albeit symbolic of the enormity of their crime, a later opinion makes it "sixty times—until he became like an addled egg and she like a furrow filled with water." [3] Rabbi Kahana suggested that Cozbi's womb was like a silo (*bêth-seâh*, seedhouse), and Rabbi Joseph added that her womb opening was a cubit, all of which leaves much speculation as to the enfabled phallic dimensions of "that wicked man." [4]

YAHWIC VENGEANCE

A young priest rose to the occasion. Phinehas ben-Eleazar grabbed a spear and lurched out of the tabernacle to perform "a deed at once memorable for youthful daring, and worthy of a hero." [5] He dashed into the dome-shaped tent where the sinners lay, and he thrust his spear through Zimri's anus and Cozbi's cunnus as they were heatedly engaged one atop the other.[6]

[3] *Bêtzâh* (Arabic *baydzeh:* egg) is a universal Eastern term for "testicle"; and "addled eggs" is colloquial for *hydrocele* and *orchitis*, thought to be caused by venereal excess.
[4] *Nezîqîn: Sanhedrîn.*
[5] Philo Judaeus, *Vita Mosis.*
[6] *Bi-Midbar* (Numbers). There is a textual play on the words *qubbeh*

"He pierced them through," Philo Judaeus relates, "and also cut off the genitals with which they were satisfying their sinful passion." These were apparently exhibited *in terrorem* outside the tabernacle, on the tip of Phinehas' spear, as was customary at that time; and the *Midrash Rabbâh* comments: "He pierced them both through their dirty parts, as one lay on top of the other, in order that Israel should not say that no dirty work had been done."

Emboldened by this deed of daring, Moses summoned his Levite enforcers and ordered a general massacre of every Hebrew who had joined Baal-Peor. The ancient text says that twenty-four thousand perished in the venereal plague that struck the Habiru after their rampant promiscuity with the Midianites; but it is reasonable to assume, if such was so, that more died by the sword than by the curse of Venus.

Moses then wreaked Yahwic vengeance upon the Midianites by butchering all their adult males, including Prince Zur (Cozbi's father) and four other chiefs, and confiscating all their wealth. Only women and children were spared.

(tent) and *qabeh* (cunt), both stemming from the same root. Talmudists agree (*Nezîqîn: Sanhedrîn*) that Phinehas succeeded in driving his spear "exactly through the sexual organs of the man and woman." English versions of Numbers 25:8 are suggestive or obscure; not so the Latin Vulgate: "*et perfodit ambos simul . . . in locis genitalibus*" (and pierced them both through at once . . . in the genital parts). Jerome even translates *qubbeh* as *lupanar*, "whorehouse," which is perfectly sound; for Arab prostitutes were noted for their dome-shaped tents.

But when Moses considered that it was these same women who had seduced and diseased his menfolk, and when he regarded the comely Midianite boys as a pederastic menace to Yahwic morals, he ordered every male child and every female who had lain with a man to be put to the sword. The survivors, purportedly thirty-two thousand virgin girls, were parceled out with the spoils.

.3.
Flesh-and-blood covenant

THE HILL OF FORESKINS

When the Hebrews crossed the Jordan and encamped in the country of their origin, they were commanded by Moses' generalissimo and successor, Joshua ben-Nun. With such a warrior in power, the Habiru were destined to become an aggressive nation whose ambition was the conquest of all Canaan.

Symbolic of national unity and purpose was Joshua's massive deprepucization of males. Due to inconvenience, no circumcisions had been performed during the desert trek; hence, two tons' weight and forty years' worth of foreskins were slashed by flint knives fashioned for the occasion.

This covenant apparently included male babies as well as boys and men—in fact, every masculine able or potentially able to bear arms—which made it unique in the universal history of phallic mutilation. By the removal of a ring of flesh that represented weakness and effeminacy to the primitive mind, circumcision was thought to contain the magic quality of making one physically equal to his circumcised enemies and therefore superior to the uncircumcised. Joshua aimed for physical *and* spiritual equality and superiority by deprepucizing infants, thus consecrating the operation as a national symbol of Yahweh unrelated to pubertal rites of initiation: its general significance. The "divine leader" reasoned that a Hebrew circumcised in infancy would have twice the vital force of a Canaanite clipped at puberty, and the psychological effect of this suggestion was dynamic and decisive. The Hebrews deemed themselves invincible, the Chosen People, by virtue of the Yahwic mark of a covenant cut in the sacred flesh of their infancy! [1]

The heap of severed prepuces came to be called *Giba'at ha-Ghurlût* or "Hill of the Foreskins"; and the campsite where the Hebrews cut this covenant with Yahweh was

[1] A purely practical explanation is that infant circumcision was instituted to facilitate travel, since a deprepuced babe would prove less inconveniencing than a grown boy. But this otherwise plausible explanation does not account for the all-pervading mystical significance of Hebrew circumcision, nor for the fact that other roving Semites did not see fit to enact the expedient.

thereafter known as *Gilgil*, the "Circle," in allusion to the denuded corona and the circular scar of circumcision:

> And Yahweh said to Joshua, "This day I have rolled away the reproach of Egypt from you." [2]

"When Joshua circumcised the children of Israel," states Midrashic Rabbi Levi, "he made a heap of their foreskins. And the sun shone on them and they bred worms, and the odor of them arose to the Holy One (blessed be He!) like the odor of incense from the fire offerings. Then the Holy One (blessed be He!) said: 'When the descendants of these people commit crimes and other evil deeds, I will remember this smell for their sake, and will be filled with compassion for them."

Such a tradition expresses the mysticism of circumcision, the origin and significance of which are shrouded in the primordial mists of man's psyche.

2 *Yahûshû'* (*Joshua*); *Midrash Rabbâh*. The verb *galal* (to roll away) refers to the removal of that reproachful ring of flesh encircling the glans penis. This symbolic or cabalistic play on words is characteristic of classical Hebrew literature. The stigma of uncircumcision, and the shame attached to the foreskin, was an Egyptian concept adopted and exaggerated by the Jews.

THE CIRCUMCISION MYSTIQUE

By way of human justification and divine example, all the gods of circumcised peoples were circumcised. According to Phoenician mythology, the priapic Al cut off his own prepuce and forced his phallic allies (the Alehim titans) to do likewise. The Canaanites alleged that Al originated circumcision in a fit of anger and frustration, when he lopped off that inflamed piece of flesh, after years of venereal abuse had brought him only irritations and infections.

Allah of the Arabs, as self-existent, permeated the universe in a deprepucized state. The gods of Ethiopia were born circumcised, like those Aztec deities depicted emerging from the Great Mother with supernaturally denuded blood-red glans. And Ra of Egypt, like Al of Canaan, pruned his own prepuce—the better to masturbate, 'tis said!

The phallo-cabalic significance of circumcision is revealing of ancient rationalization. Egyptian coffin texts define the human soul as "the blood that fell from the phallus of Ra when he proceeded to circumcise himself." These sanguineous drippings later spawned a whole galaxy of gods, all of them born already clipped. (Astarte or Ishtar, the

Semitic Venus or Aphrodite, is said to have sprung from the prepucial blood of Al or Cronus.)

When the Hebrews accepted Baal as a metaphysical attribute of Yahweh, they retitled the phallic god *Ba'al-Barît* or "Lord (Lingam) of the Covenant (Cutting)." [3] The expression "*karat barît*" (to cut a covenant) was therefore the fact of becoming godlike by assuming one of the attributes of God: the distinctive mark of circumcision, symbol of supernatural selection.

In the Book of Job (19:26) we find the expression "*mi-baṣrî aḥzih Alweh*" (in my flesh I shall see the Gods). The *Sêfer ha-Zôhar* aptly instructs us to regard the word *baṣr* (flesh) as "the place where the covenant is imprinted," quoting the tradition that "Whenever a man is stamped with this holy imprint, through it he sees Yahweh." Why? "Because the Soul (*Nshâmâh*) is attached to this spot"! Therefore, when apostate Jews attempted to obliterate the divine mark of circumcision by a method later described, of them it was written (Job 4:9): "They lose the soul (*nishameh*) given by the gods." [4]

[3] The word *barît* (mod. Heb. *brîth*), stemming from *barar* (to sever, to select), refers to the sacred sacrificial circle (*gilgil*) that circumscribes the phallus as a sign of circumcision; hence *barît* or "covenant" literally means "the selecting and severing," the Circumcision of the Chosen People of Yahweh.

[4] Note the characteristic Hindu concept (*Purushasukhta: Rigvêda*) that the phallus is divinity projecting from the body by "the breadth of ten fingers"; *i.e.*, a six-inch erection.

Since Yahweh is the Omnipotent Phallus, every penis is an embodiment of Yahweh; and since a man's soul is in the cicatricial ring of his circumcised phallus, he can lose it only by tampering with the scar tissue. In light of all this, San Vicente Ferrer (fifteenth-century Spanish–Jewish *converso*) was saying a lot when he assured Christians that "This circumcised God is our God."

The origin and significance of circumcision still remains a mystery. Ancient Egyptians related it to priestly ritual and propagation, to the hygienically provident amputation of an appendage that was commonly too long and too tight; a snare for bacteria and a snag for erection and ejaculation.

The Hebrews accepted these rationalizations, then mysticized and mythologized them with striking artistry. The generative motive is beautifully illustrated in the legend of Abraham, superpatriarch of the pre-Mosaic period, who sliced off his calloused hood at the incredible age of ninety-nine and was thereby able to engender Isaac: the idea being that the Progenitor's prepuce had been an obstacle to his becoming *Ab-Rahim,* "Father of a Multitude."

The hygienic motive is exemplified by a *mishnâh* (oral tradition) of Talmudic Rabbi Eleazar ben-'Azariah: "The foreskin is loathsome, since it is a term of opprobrium for the wicked." [5] The plague at Shittim is partly attributable to the uncircumcised state of the Hebrews, under whose

[5] *Nâshîm: Nedârîm.*

unwashed foreskins lurked the scum of venereal infection. Removal of this germtrap and subsequent callousing of mucous membrane were deemed prophylactic when wash water was unavailable.

The *Zohar* refers to the prepuce (*'orlâh*) as "the unclean spirit," adding that the serpent who seduced Eve is symbolically the foreskin of Adam: his evil element. The undisguised misogyny of Hebrew scribes may have suggested a substitution of "prepuce" for "rib" were not the pun in *tzila'* (rib, side; stumbling, a fall) so apropos. Adam is therefore blest with having been created deprepucized!

In primitive psychology, the phallic sheath is considered the feminine part of man's genital anatomy, just as the clitoris (a so-called penis homologue) is regarded as the masculine aspect of female physiology. Hence, removal of these "absolute impediments" must occur before the sexes can assume their respective roles as active and passive principles in nature. This inspired a theory that circumcision was designed, by its denudation of the glans, to give the penis an ever-erect appearance—approximating, in detumescence, the uncircumcised *phallus erectus* with retracted foreskin—a highly exciting and fecund conformation.

Less imaginative and more practical, deprepucization and declitorization aimed at discouraging masturbation in both sexes and encouraging genital intercourse with resultant procreation. It is axiomatic that this purpose was

psychologically fruitful but physically sterile. Marie Bonaparte cites a declitorized European woman as example: "She . . . continued to masturbate just as frequently and compulsively on the scar of the glans clitoris, . . . with no diminution of 'clitorial' sensitivity and no gain of vaginal sensitivity." [6]

The Hebrews (if not the Egyptians and Ethiopians) must have recognized this, else they would have systematically mutilated their females. That they once practiced a mere resection or slitting of the clitorial prepuce, thus freeing the tiny head of its hood, is likely and reasonable. Strabo, for one, states that female circumcision was performed by the Jews and Arabs; and folklore of the early Christian Church assumes that the Virgin Mary was dehooded like other Israeli girls.

The Arabs aver that clitoridectomy was invented by Sarah, Abraham's jealously barren wife, who forcibly mutilated her Egyptian rival (the concubine Hagar) and cursed all women of Egypt with this cruel custom. Some add that Allah ordered Abraham to cut out Sarah's clitoris when he cut off his prepuce; others that Sarah underwent simple resection, the cause of barrenness being attributed to her never having experienced an orgasm!

R. F. Burton noted "the popular idea that Jewish women were circumcised" till the time of Talmudic Rabbi Ger-

[6] *Female Sexuality* (*Sexualité de la femme*).

shom ben-Judah (A.D. 960–1040 A.D.), "who denounced it as a scandal to the Gentiles." The celebrated Jewish historian Heinrich Graetz later informed him, "with some indignation, that the rite was never practised and that the great Rabbi contended only against polygamy." Burton still held, however, that female circumcision was "the rule amongst some outlying tribes of Jews." [7] These very tribes, in fact, supplied the Arabs with *mubatztzerât* or female declitorizers.

"Great is circumcision, since but for it heaven and earth would not endure. . . . So great is circumcision that but for it the Holy One (blessed be He!) would not have created the universe. . . . It is as great as all the other commandments put together."

These extraordinary statements crop up throughout classical Hebrew literature, and they further attest to the phallic nature of Yahweh.[8]

"Of one thing we may be assured," writes Thomas Inman, "that the rite during its palmy days shows as completely the fleshly ideas that entered into the human conception of the Creator as the disuse of the ceremony and the adoption of baptism in its place typifies a spiritual faith, the abasement of brute instincts, and an endeavour to cultivate mental virtues rather than corporeal powers." [9]

[7] *The Book of the Thousand Nights and a Night.*
[8] *E.g., Nâshim: Nedârîm (Talmûd Bavli).*
[9] *Ancient Faiths Embodied in Ancient Names.*

According to Philo Judaeus, circumcision was enacted "to remove, once and for all, the lust that burdens the soul. Since intercourse between males and females constitutes the highest attraction and desire, the lawgivers have ordered that the instrument which serves this intercourse be mutilated." [10]

We have noted why the "unclean spirit" or serpent is symbolized by the foreskin; and Philo (*De Allegoria*) observes that "the snake is the symbol of sensual pleasure," interpreting with A. E. Waite that "If the Temptation and the Fall signify an aberration of sex, . . . there is no question that the Tree of Life is the perfect way of nuptials." [11] Philo therefore viewed circumcision as a punishment for sexual deviation and a preparation for marital procreation; the Tree of Knowledge as the phallus acting in an uncircumcised (*i.e.*, nonprocreative) manner, the Tree of Life as the (circumcised) phallus performing its natural function of increasing and multiplying.

"Some people believe that circumcision is to remove a defect in man's formation," said Moses Maimonides, "but anyone can easily reply: 'How can products of nature be so deficient as to require artificial completion, especially since the use of the foreskin to that organ is evident [as a protective of the glans]?' This commandment has not been enjoined as a complement to a deficient physical

[10] *De Circumcisione.*
[11] *The Holy Kabbalah.*

creation, but as a means for perfecting man's moral shortcomings. The bodily injury caused to that organ is exactly what is desired. It does not interrupt any vital function, nor does it destroy the power of generation. Circumcision simply counteracts excessive lust."

The great philosopher then hints at a sadistic motive, citing the Jewish circumcision of infants as superior to Muslim deprepucization of older boys:

> When a child is very young, the parents do not think much of him; because the image of the child, which leads the parents to love him, has not yet taken a firm root in their minds. . . . The feeling and love of the father for the child would have led him to neglect the law if he were allowed to wait two or three years.[12]

Léon Poliakov mentions the theory that "a psychological shock caused by the ritual of circumcision . . . may contribute to the formation of a 'Jewish mentality.'"[13] This might explain some of the aggressive circumcision mania and obsessive prepuciophobia characteristic not only of Hebrews but of all circumcised peoples, but it cannot reasonably explain any other trait attributed to Jews in general.

Tacitus (*Historia Judaeis*) alleges that "They have ordained circumcision of the part used in generation that they may thereby be distinguished from other people."

12 *Guide for the Perplexed* (*Delâlat et-Ḥayrin* or *Môreh Nvûkhîm*).
13 *The History of Anti-Semitism.*

This timeworn indictment, that deprepucization is a "tribal mark," has never ceased to attract devotees. Paolo Mantegazza, for one, viewed it as "putting a seal of consecration upon nationality . . . to impede the mixture of races. A woman, before accepting the embraces of a man, must first make sure, with her eyes and with her hands, as to whether he was of the circumcised or the uncircumcised; nor would she be able to find any excuse for mingling her own bloodstream with that of a foreigner. It had, however, not occurred to the legislator that this same indelible characteristic would inspire in the woman a curiosity to see and to handle men of a different sort." [14]

When so many nationalities practiced amputation of the prepuce, it is useless if not fatuous to indict the pre-Exilic Hebrews for displaying a "sign of exclusiveness." This charge became valid in later periods, but only on grounds of Zion's equally valid refusal to assimilate with the noncircumcised majority.

A more justifiable concept is that of a flesh-and-blood sacrifice, a psychophysiological atonement for real or imaginary sins, a guilt offering to God in covenantal wrapping.

Sigmund Freud, for one, revived the old Roman hypothesis that "Circumcision is the symbolical substitute of castration, a punishment which the primeval father dealt his sons long ago out of the fullness of his power; and who-

[14] *The Sexual Relations of Mankind* (*Gli amori degli uomini*). Mantegazza's shrewd observation will be demonstrated in the next chapter.

soever accepted this symbol showed by so doing that he was ready to submit to the father's will, although it was at the cost of a painful sacrifice." [15]

Neo-Freudians and others still stand on this premise, that circumcision is a token castration or even a substitute for infant sacrifice. Bruno Bettelheim writes:

> Whether circumcision was instituted by men or by women, whether it satisfies instinctual desires of men or of women, or both, it can only symbolize castration in a society where severe punishment, particularly in regard to sexual behavior, is part of the individual's frame of reference. And only where the punitive figure of an adult looms large will the child easily make the mental transition from circumcision to castration anxiety. Jewish society is one such, and so are other societies that have been influenced deeply by Judaism.[16]

In taking exception to Bettelheim's logic, it is reasonable to assume that sexually permissive societies practice circumcision as token castration for the sake of absolution; that once the sacrifice has been made, all subsequent masturbation and other dubious but tolerable forms of erotic behavior are purged of their guilt content. Or, as St. Augustine remarked, removal of the prepuce is a removal of "original sin."

An equivocal attitude toward sex is not exclusively Judeo-Christian; it is universal, simply because human

[15] *Moses and Monotheism* (*Der Mann Moses und die Monotheistische Religion*).
[16] *Symbolic Wounds.*

sexuality is such a dynamic and decisive force in human affairs. Its controversiality, and the ambivalence aroused thereby, is inevitable. Australian primitives, who are not considered Judeo-Christianally "neurotic" by many psychologists and anthropologists, would enact masturbation and sodomy before their newly circumcised sons and say: "If you do this you will die!" Of course they did these deeds, but circumcision absolved them of guilt! And thus in Arab society, which is notoriously prosexual.

Géza Róheim (*The Riddle of the Sphinx*) saw circumcision as a form of punishment for infantile masturbation, as a symbolic castration that later justified ritual masturbation or autoerotic group magic among aboriginal Australians:

> We show the youths how the fathers (the ancestors) did it. We may do it also, for we have already suffered the penalty of castration. You wanted to take the father's place in the primal scene, and therefore you must be punished (circumcised, etc.). But when you have been punished, you are like us and may join our symbolic acts.

Amputation of the foreskin is an influential vestige of phallicism. It has survived every storm, even that of modern science. And rather than dying out as a remnant of ancient superstition, it is on the increase, especially in those "civilized" societies where personal hygiene has advanced in proportion to sexual license and the intellectual devaluation of guilt. Where once it was ritualized and

mysticized, it is now scientized and sophisticized as an obligatory if not desirable attribute of space-age man, passing from primordial witchdoctors to contemporary surgeons. It seems to serve as a justification for all erotic activity, the meanings and values of which are ever uncertain, questionable, controversial; and the best summary of this eternally problematic subject is that by *The Encyclopedia Americana:*

> The inner significance of circumcision is psychological. It is a purely symbolic rite, the origin of which is lost for the conscious life of the individual. It has no intrinsic medical value whatever, save where some maldevelopment [*e.g.*, phimosis] is present. The motive of cleanliness is solely a rationalization to endeavor to explain its deeper psychological significance as a type of racial identification and an index of the father-fixation fantasy in the unconscious.

. 4 .
Marriage by capture

THE RAPE OF DINAH

The seminomadic tribes of Canaan lived a sexually catch-as-catch-can existence. Polygamy was not only common and customary, but the rule; and when one particular clan experienced a shortage of females, as of livestock, they instinctively robbed their rival neighbors.

During that period when the district of Shechem was occupied by the Hivites, a branch of the non-Semitic Hurrians, an incident occurred that incited the Hebrews to gain one of their first permanent footholds in the land of their destiny.

A number of Hivites from the city of Shechem launched a raid upon an outlying camp of the Habiru tribe of Jacob,

kidnapping several young females later personified in didactic folklore as "Dinah." [1]

True to Mosaic law, the Jacobites had refused to intermarry with the Hivites, regarding sexual assimilation as tantamount to tribal extinction. What Hebrew males failed to consider, however, is that form of feminine curiosity which inspires women to seek the embraces of strange men.

In Dimerbroeck's *Anatomie* we learn that "The prepuce increases pleasure in coition, wherefore females prefer to lie with prepuced males than with Turks or Jews." [2]

Mantegazza agrees, observing that the shifting and rippling folds of flesh provided by the retracted foreskin heighten phallic thickness and friction. Burton disagrees, allowing that the action of the circumcisional cicatrix on the vaginal walls is sufficient stimulation. But this scar tissue is often smooth rather than rough, flat rather than pouchy; so we see why many Oriental women prefer the noncircumcised. This preference is even confirmed by classical Judaica: "When a woman is intimate with an uncircumcised man, she finds it hard to tear herself away." [3]

Maimonides was tempted by this observation, comment-

[1] *B'râshît* (Genesis). *Dîneh*, the feminine gender or personification of "judgment," allegorically denotes "rights controversy": the subject of this story.

[2] *Praeputium in coitu voluptatem auget, unde femina praeputiatis concubitum malunt quam cum Turcis ac Judaeis.*

[3] R. Hunia, *Midrash Rabbâh.*

ing in his *Guide for the Perplexed:* "Our sages say distinctly (*Brêshîth Rabbâh*): 'It is hard for a woman, with whom an uncircumcised had sexual intercourse, to separate from him.' This is, as I believe, the best reason for the commandment concerning circumcision."

The philosopher-physician, who considered carnal copulation a necessay evil, regarded the foreskin as an undue excitant to sexual activity. It was also an irritant to excessive repetition of that act whose natural aim, after all, was propagation and not pleasure. Hence, the uncircumcised were deemed more "itchy"—therefore more actively lustful—than the circumcised, deprived of that prepucial provocation. Physically, perhaps, this was so; but psychologically there was no comparison. And if it is true that mutilation and traumatism concentrate an exaggeration of narcissistic libido in the penis, then there is no distinction. Besides, the old argument that deprepucized males are less sensitive than the prepuced—therefore better able to prolong vaginal intercourse—is a myth long since exploded, since erotic sensitivity is generally a psychological and physically individual peculiarity.

Mention of feminine predilection for prepuced males was made in exposition of the tradition that Dinah (*i.e.*, the Jacobite captives) refused to leave Shechem, and had to be dragged back to camp by their humiliated brothers. This is revealing, since the original text of Genesis and the Midrashic-Talmudic interpretations tell us that Shechem

(*i.e.*, the Hivite captors) raped Dinah both naturally and unnaturally: in vagina and anus.[3a]

The masochistic pleasure-value of rape—even of anal outrage—is as significant here as the intimation that the Hivites were genitally well endowed, as were most idolaters in rabbinical opinion. Hamor is styled the Shechemite prince; and *ḥamûr*, from the root *ḥamar* (to swell up; to be red, inflamed), means "he-ass": a beast whose pizzle is sudden to swell up huge and ruddy. The jackass as a symbol of large and lusty male organs is proverbial throughout the East, and each nation assumed that its neighbor had a bigger penis. While Jews were joking about mule-member'd Egyptians, Tacitus was comparing the Israelites to an ass: "*projectissima ad libidinem gens*" (a people protruding with monstrous lust).[4]

The Hivite rape of Habiru females was a form of extortion designed to force intermarriage. Though their honor had been brutally violated, the unobtrusive Jacobites acquiesced—for diplomatic motives. Not so their aggressive offshoots, the tribes of Simeon and Levi. They counterdemanded that every male in the city of Shechem be circumcised. Wishing to avoid conflict with the newcomers, and to right the wrong perpetrated by certain of his people,

[3a] The verb *'aneh* (to be bowed down; to force one to bow down) is used in the sense of forcible sodomy.

[4] *Historia Judaeis. Projectissima*, "greatly projecting," means "stretched out in enormous erection." *Ḥamûr* (mod. Heb. *ḥamôr*) is also the Persian *khar-nafseh* (ass-man, big cocksman).

Prince Hamor agreed: all Hivite males, desirous or not of Hebrew females, must suffer severance of their foreskins.

The records say that 645 men and 276 boys were deprepucized; and on the third day thereafter, when they were all "sore" and abed, vengeance was wreaked in true Bedawin fashion. The Simeonites and Levites fell upon the city, slaughtered all its bedridden males, recovered the shameful captives (whose throats were customarily slit as atonement for dishonor), and confiscated everything in sight—flocks and herds, wealth and property, women and girls—because Shechem had treated Dinah "like a whore." [5]

THE SIN OF ONAN

Among the Habiru confederation in Canaan were the subclans of Er and Onan, offshoots of the powerful tribe of Judah. Intermarriage was common between the Judahites

[5] *B'râshît* (Genesis). See: Roland de Vaux, *Ancient Israel* (*Les institutions de l'ancien testament*); Max Weber, *Ancient Judaism;* Julius Wellhausen, *Prolegomena to the History of Israel* (*Prolegomena zür Geschichte Israels*) and *Israelitische und Jüdische Geschichte.* See also: F. G. Bergmann, *Origine, signification et histoire de la castration, de l'eunuchisme et de la circoncision;* Felix Bryk, *Circumcision in Man and Woman* (*Die Beschneidung bei Mann und Weib*); Pierre Gordon, *L'initiation sexuelle et l'évolution religieuse;* Joseph Lewis, *In the Name of Humanity;* P. C. Remondino, *History of Circumcision;* Julius Rosenbaum, *The Plague of Lust* (*Geschichte der Lustseuche*).

and Canaanites—but only on the condition that Hebrews should remain Hebrews and eschew idolatry, rearing their children as Habiru.

Idolatrous practices abhorrent to Yahwists included systematic contraception and sacred prostitution, customs to which the Erites and Onanites became inordinately addicted when they allied themselves sexually with the indigenous Adullamites. Talmudists aver that "Er" and "Onan" indulged in "unnatural intercourse"; that they "threshed within and winnowed without"; expressions implying the two most popular techniques of birth control, *coitus per anus* and *coitus interruptus*.[6]

"Tamar," the personification of Canaanite females, is Talmudically classified with women habituated to masturbation. Rabbi Nahman states that "Tamar exercised friction with her finger," and Rabbi Isaac adds that "All women of the House of Rabbi [Judah-ha-Nasi] who practice friction are called 'Tamar.' "[7]

By the same token, modern Hebrew designates "masturbator" by *Ônân* and "masturbation" by *ma'aṣêh Ônân* (the act of Onan) or *ônânûth* (onanism).

How did "onanism" come to mean both masturbation and incomplete coition? The original text reads, "*shaḥat*

[6] *Nâshîm: Yebâmôth.* The *Midrash Rabbâh* states that Onan copulated "naturally" but "scattered it [*i.e.*, his seed] without." Er was wicked in the sight of Yahweh "because he plowed on roofs"; *i.e.*, tilled barren posteriors.
[7] *Ibid.*

artzuh" (he fallowed his field) or (he left her unseeded after plowing).[8] The mistranslation, "he spilled [his semen] on the ground," came to be interpreted as self-abuse.

However, the moralistic interpolation of this tale is not concerned with sexual deviation so much as violation of the levirate (*yibûm*), whereby a man was obliged to marry his deceased brother's childless wife and attempt to perpetuate his name. When leviration was abolished as ineffectual, an emphasis upon Onan's "unnatural intercourse" became expediently exemplary. Then, "wasting of seed" was not merely "the evil habit"; it was tantamount to murder! "Of all the sins which defile a man," declared Rabbi Hiya, "that which defiles him most, both in this world and the next, is the sin of spilling [*i.e.*, wasting] one's seed. . . . It was because of this sin that the prophet said to his people, 'Your hands are full of blood [*i.e.*, semen shed in vain]' (Isaiah 1:15)."[9]

In any case, "Onan's sin is tabooed. According to the present tradition, it constitutes an offense against the duty of awakening progeny for one's brother. Originally, the explicit rejection was probably determined by the antagonism of Yahwists to certain Molech orgies (Lev. 20:2) in which male seed was sacrificed."[10]

8 *B'râshît* (Genesis).

9 *Sêfer ha-Zôhar.*

10 Max Weber, *Ancient Judaism.* Weber is accurate in translating *zira'* as "semen" rather than "children," although both human and seminal sacrifice were offered to Molech.

The annihilation of Erites and Onanites is attributed to their contraceptive customs, which weakened them numerically and made them an easy prey for rival clans—the "cousins" of Bedawin blood-feud notoriety—although they were doubtless absorbed by the formidable Adullamites, which apparently prompted the Judahites to pay tribute to their more potent landlords by a sexual assimilation symbolized in the ancient text by Judah's semi-incestuous fornication with Tamar in the guise of a sacred prostitute or *qadisheh*. This obligatory union of the House of Judah with the Adullamites, their adoption of matriarchal Venus-worship and ritual breeding with holy whores, was eventually destroyed by the conquests of Joshua, whose reduction and occupation of Canaan restored patriarchal Mosaic Yahwism as official faith of the reconsolidated Hebrews. Nevertheless, this idolatrous union between Judah and Tamar produced the clans of Perez and Zerah in place of Er and Onan.

Adultery, indeed,
Hath fruitful seed!

CANAAN THE ACCURSED

The old Noachic myth was now revised by Yahwists to explain the degradation of Canaan in terms of sexual de-

viation. While Noah (the earth-ruler Uranus) lies naked in a drunken stupor, his ambitious son Canaan (Cronus) castrates him as a token of usurpation. For this accursed deed Canaan is doomed to everlasting slavery, to the subjugation of brothers Shem (the Hebrews) and Japheth (the Philistines).

An earlier version cited Ham (Egypt) as the villain, making Canaan his scion and heir to culpable sex perversion. Egyptians being notorious for sodomitic rape as well as genital mutilation, Talmudists naturally compounded Ham's crime: "Both outrages [*i.e.*, castration and sodomization] were perpetrated." [11]

The punishment meted out to Ham is illustrative of the Pharaonic race, whose nudity and crudity shamed Yahwic sensibilities. "Because you insulted my nakedness," Noah cursed, "your children shall go naked; and their male organs shall be shamefully lengthened." [12]

11 *Nezîqîn: Sanhedrîn.* Rab (Abba Arika) states that Ham castrated Noah; Rabbi Samuel adds that Ham "sexually abused" Noah. Midrashic tradition, however, attributes the mutilation atrocity to little Canaan, who mischievously gelded his besotted grandfather like a stallion by tying a cord around his genitals.

12 *Yalqût Shime'ônî.* The evil effects of wine, which led to Noah's emasculation, inspired the prophet Habakkuk to denounce "him who makes his neighbors drunk . . . in order to gaze at their private parts."

THE BENJAMINITE ATROCITY

Another noteworthy account of marriage by capture is that which concerns the Benjaminites. Smallest but most rebellious of the twelve Hebrew tribes, it became the *enfant terrible* of Israel by its marauding propensities:

Benjamin is a ravenous wolf
Devouring prey in the morning,
Dividing spoil in the evening.[13]

However, the Hebrew confederacy was not honor bound to take united and decisive action against its one perverse member until a violent sexual outrage aroused the righteous indignation of every true Yahwist from Dan to Beersheba. Although the atrocity bears remarkable resemblance to the Sodom myth, in which the degenerate element of the city surround Lot's house and demand that he surrender his male guests (Yahweh's angels of vengeance) for sodomy, there is scant reason to question its inherent authenticity.[14]

[13] *B'râshît* (Genesis).

[14] The Sodom myth is purely didactic, a typical Yahwism. Philo Judaeus (*De Abrahamo*) says of the Sodomites: "Not only being mad after women did they form disgraceful unions with strange females, but they actually had intercourse with males as well! Those who practiced

Hospitality was an inviolate institution among the Hebrews, with the exception of their hostile cousins in the south. When a wayfaring Ephraimite levitical scribe and his Bethlehemite concubine entered the Benjaminite city of Gibeah they were rebuffed by all but a fellow tribesman from Ephraim, who gave them lodging at great risk to his own safety. When certain men of the city got wind of his reception, they surrounded the house and ordered the Ephraimite to turn over his guest. In order to save his own kin, the guest thrust out his concubine to these "sons of Belial," who assaulted her both anally and vaginally all night long. Come morning, the levitical scribe found his female dead on the doorstep. Carving her up into twelve pieces, he broadcast them throughout the land: "Behold, all you people of Israel, and give your opinion!" [15]

Enraged by this "wanton crime," all the tribes gathered at Mizpah to march on Gibeah and exact retribution. When the Benjaminites refused to hand over their guilty, war was declared and the punitive expedition invaded enemy territory. Twice they were hurled back, though

his vice had no shame for the sex they shared in common with those who suffered its performance, but were guilty of wasting their seed and disdaining the reproduction of offspring." The *Midrash Rabbâh* R. Menahema, after R. Bibi) assumes that "The Sodomites made an agreement among themselves that whenever a stranger visited them they would force him to sodomy and rob him of his money," adding in the rascals' own words: "Even Abraham! We will abuse him like a beast and rob him of his money."

[15] *Shûfṭîm* (Judges).

inflicting heavy losses. In the third battle the Benjaminites were all but annihilated, their towns burned and their women butchered, "because they committed abominable wantonness in Israel." [16]

The six hundred survivors were out of luck women-wise, owing to a sacrosanct pledge ("Cursed be he who gives a wife to Benjamin!"), until blood-empathy suggested a means of saving this chastened tribe from extinction.

It seems that the Gileadite clan of Jabesh-Gilead, silent partners of the Gibeah Benjaminites, had not joined the avengers; so Israel fell upon Jabesh-Gilead, slaughtering every male and slaughtering every female who had carnal knowledge of man, and spared four hundred virgins for the task of restoring the ruined House of Benjamin.

But two hundred Benjaminites were left without wives; so a plot was hatched whereby they would lie in wait in the vineyards of Shiloh, where Canaanite maidens came to dance during the annual fertility festival, and capture two hundred girls before they lost their pucellages on the priapus of Baal.

The scheme was a success, and the ancient text rationalizes: "In those days there was no king in Israel; every man did what was right in his own eyes." [17]

[16] *Ibid.*
[17] *Ibid.*

.5.
Sexual hospitality

SISERA AND JAEL

In the twelfth century B.C., the Hebrew settlements and expansion in North Canaan (Galilee) were menaced and challenged by Jabin, ruler of Hazor, and his mercenary Hittite governor general, Sisera. The threat and the challenge were met by Barak ben-Abinoam, commander of the North Israelite (Zebulun-Naphtali federation) militia, who was promised divine protection by Israel's Delphic oracle and female judge, the redoubtable Deborah.

The psychology of holy war proved a success, for Sisera and the horde of Jabin were routed and destroyed "by the waters of Megiddo." Sisera fled on foot to the camp of the Kenites, a nomadic Arab tribe of metalworkers whose

systematic neutrality was honored by both Israelite and Canaanite.

The first tent to receive him was that of Heber, whose Bedawin origin and whose awe for the great Hittite obliged him to observe the ancient Arabian traditions of hospitality. Jael, Heber's comely wife, gave Sisera to drink of the milk of refuge, then invited him to share her carpet bed in physical rest and restorative emotional release. Promised protection by an obsequious Heber, Sisera bowed with a sigh of relief.

Talmudic Rabbi Johanan deduced, from the text of Judges 5:27, that Sisera had seven sexual connections with Jael:[1]

Between her legs he squat, he lay, he spurted;
Between her legs he squat, he lay;
where he squat, there he lay stiff.[2]

[1] *Nâshîm: Yebâmôth, Nâzîr.* R. Johanan refers to Sisera as "that profligate" and "that wicked wretch," yet excuses away Jael's suffering sevenfold intercourse as a necessary evil in the cause of retributive (*i.e.*, Yahwic) justice when challenged by the loaded statement, "But surely she derived gratification from the transgression!"

[2] *Shûftîm* (Judges). The original reads:
Bayn ragliyeh kara' nafal shakab
Bayn ragliyeh kara' nafal
B'ashr kara' sam nafal shadûd.
R. Johanan deduces seven bouts from the threefold occurrence of *kara'* and *nafal* plus *shakab*, but a less fanciful reading and more accurate translation assumes one complete and one incomplete encounter. This highly erotic passage was better understood by Talmudists than by subsequent scholars, who mistakably (albeit understandably) interpret it as an ostentatious description of Sisera's death, which is merely hinted at

While Sisera lay, with Jael sexually asquat upon his loins, the inviolate law of Bedawin hospitality was treacherously broken. Jael seized the hammer and tent peg which she had set conveniently at hand, then struck the fatal blow. She drove the peg through Sisera's head and into the ground; and for this unprecedented breach of faith, apparently enacted from personal motives of feministic self-determination, the Hebrews praised Jael in song as "blessed above women . . . of tent-dwelling women most blessed." [3]

RAHAB

Contrasting with this atrocity is the noble hospitality of Rahab, Canaanite harlot of Jericho, who aided and pro-

in the last line. The verb *kara'* (to squat) expresses a coital posture common to Easterners, found in Job 31:10 as "*yikra'ûn*" (let them squat on her). The pregnant verb *nafal*, "to fall; to lie prostrate," is used in the sense of a man allowing a woman to mount and ride him, which in the patriarchal East is indicative of feminine domination; *e.g.*, "Cursed be he who makes woman heaven and himself earth!" *Shakab*, "to lie with a woman," is literally the Arabic *sakab:* to pour out, to ejaculate (semen). It is a softer variant of *shagal* (Ar. *sajal:* to spill water, to discharge semen), deemed obscene by the Masoretes. *Bayn raglîyeh*, consistently mistranslated "*at* her feet," is too clear for comment. *Ragl* or *rigl* (foot, leg) and *raglî* or *riglîm* (feet) are familiar euphemisms for the pudenda. *Shadûd* (Ar. *shedîd*) derives from the root *shadad* (to be hard, stiff), hence strikes a pun: "erect—dead."

[3] *Ibid.*

tected Joshua's spies when she might well have betrayed them.

Talmudists declare that "There was no prince or ruler [in Canaan] who had not possessed Rahab the harlot"; that she was one of the most beautiful and desired women of her day.[4] With such influence, why did she shelter two potential enemies of her people? The ancient text explains that Rahab had become a Yahwist; but tradition also has it that these strangers were the first ever to frequent her for purposes other than prostitution, which aroused her admiration and respect. Had she known that they were uncircumcised (as Hebrew males were at that time), and therefore ashamed to expose themselves in her presence, feminine thinking may have taken a different turn! [5]

HOPHNI AND PHINEHAS

A profane form of sexual hospitality involved Hophni and Phinehas, Yahwic priest-sons of the hierarch Eli, who so behaved like idolaters that the ancient text refers to them as "sons of Satan" (*binî-Blîya'al*). Their vilest sin lay in turning the national sanctuary at Shiloh into a Babylon, the sacred tabernacle into a holy whorehouse, for

[4] *Qodâshim: Zevâḥîm.*

[5] 'Abdullah et-Trablusi, *Târîkh el-Yahûd.*

"they spilled sperm with women whose gazellelike beauty opened the tent of meeting." [6]

Divine vengeance struck when Hophni and Phinehas were slain in Israel's disastrous battle with the Philistines at Aphek (*c.* 1050 B.C.). They died defending the sacrophallic Ark of the Covenant, which was captured by "the uncircumcised," and their death and this disaster marked the beginning of Israel's war to the knife with Philistia.

6 *Shimûâl* (I Samuel). The expression "*yishkabun*" (they poured out semen) is certain enough, as well as *at-ha-nishîm* (with the women). Since beauty (*tzabî*, lit. "gazelle") was the aptest *entrée* for the likes of Hophni and Phinehas, "*ha-tzibâût fatih ahl-mû'id*" should be rendered "the gazellelike beauty of whom opened the tabernacle."

.6.
The Ark and the uncircumcised

THE AMALEKITES

Two of Israel's most formidable foes were the Amalekites, an aboriginal Arab tribe of seminomadic marauders whose base of operations was in Edom, and the Philistines, a warlike people of Cretan origin who occupied the southwest coast of Palestine.

Tradition equates the savage Amalekites with those beastly giants of the "generation of the Flood," who "spilled their semen on trees and rocks" and "composed nuptial songs in honor of pederasty and bestiality." [1]

[1] *Midrash Rabbâh.* The poetic justice of the Noachic Flood, whose waters were "like seminal fluid" (*i.e.*, thick and hot), is explained by the charge that Noah's contemporaries "abused their fountains" (*i.e.*,

Midrashic lore reveals how the Amalekites made themselves particularly hateful by cutting off "the circumcised members of the Israelites" (both prisoners and corpses), tossing them into the air and shouting with obscene curses to Yahweh: "This is what you like, so take what you have chosen!" [2] This tradition is deduced from Deuteronomy 25:18, "and cut off the tails of all your stragglers" (*wa-yiznab bi'k kull ha-niḥashlîm*), alluding to Amalek's harassment of the Hebrews at Rephidim during the Exodus.[3]

Saul ben-Kish, anointed first king of Israel (*c.* 1025 B.C.) by the judge and prophet Samuel, was preordained to destroy Amalek; "for Yahweh so hated the Amalekites that He commanded Saul to have no pity on them—not

poured out their semen on trees and rocks). A. E. Waite comments: "The sin of Onan is held to have corrupted the earth as well as man, *quia semen fundebat in terram* [whose semen was spilled on the ground]."—*The Holy Kabbalah.* The *Sêfer ha-Zôhar* also alludes to "spilling of sperm vainly on the earth" as not only wasteful but murderously sacrilegious! Such impiously unproductive lust doubtless necessitated a fitting destruction of the corrupt earth by "the water of the Holy Seed," a great deluge of divine semen!

[2] R. Joshua Siknini & R. Levi, after R. Johanan.

[3] *Zanab* (Ar. *dhanab*) is the Hebrew equivalent of the Latin *penis* (tail, male organ). The verb form signifies "to cut off the tail, to castrate"; *e.g.*, "*wa-zinibtum*" (and cut off their tails) says Joshua (10:19) in ordering his captains to castrate every Amorite they can lay hands on—apparently in revenge for Amorite mutilation of Hebrews. Wilhelm Gesenius notes (*Lexicon Manuale Hebraicum et Chaldaicum*): "Denominative verbs derived from the names of members of the body often have the sense in the Phoenicio-Semitic languages of hurting or cutting off those members."

even the women and children—but to blot out the name of Amalek entirely." [4]

Saul fulfilled his destiny, annihilating them "from Havilah to Shur." Only one was spared: Amalekite King Agag, "the beauty and tallness of whose body Saul admired so much that he thought him worthy of preservation." Josephus adds significantly: "This was not done, however, according to the will of Yahweh, but by giving way to human passions."

An enraged Samuel rebuked Saul for his folly, ordering Agag's execution because "his sword has made women childless"; *i.e.*, "he mutilated the Israelites by cutting off the penis (*zânâv*, tail)." [5] When Saul refused to deal his shackled prisoner a shameful death, Samuel seized his sovereign's sword and hacked Agag to shreds.

Midrashic Rabbi Isaac says that "Samuel castrated him, because he had taken the circumcised organs [of the Israelites] and tossed them into the air [in derision of the Circumcised God]." Saul retired in grief to his royal palace at Gibeah, disdaining ever to see Samuel again; whereupon the prophet sought a new king in David, by the will of Yahweh.

4 Flavius Josephus, *Antiquitates Judaeorum.*
5 *Midrash Rabbâh.*

When the Philistines captured the Ark of the Covenant, legend has it that they were afflicted with hemorrhoids.[6] Ashdod was the first city to suffer—then Gath, then Ekron; then Gaza, then Ashkelon—until the whole Philistine pentapolis was smitten with piles. The hand of Yahweh was indeed heavy, for everywhere the Ark was moved there was "a deadly discomfort" throughout Philistia.

Priests and diviners recommended returning the stolen treasure with a guilt offering of five golden hemorrhoids (*'aflî-zahab*) and five golden phalluses (*'akbrî-zahab*), representing the five lords of the Philistines.[7] These images

[6] *Shimûâl* (I Samuel). The *qrê* (Masoretic marginal reading) has *ṭaḥrîm* (the groans), from *ṭaḥar* (to grunt under a load; to strain at stool), a more polite rendering of the *kthîv* (scriptural text): *'aflîm* (piles; tumors in the anus or cunnus), from *'afal* (to swell).

[7] *'Akbrî*, plural of *'akbar*, literally means "fieldmouse"; but figuratively it is the penis which "burrows in holes" or penetrates anuses (*penis sodomiticus*). The ancients attributed hemorrhoids to excessive sodomy, as illustrated by Juvenal's classic line: "*Podice levi caeduntur humidae, medico ridente, mariscae*" (A grinning doctor cuts the moist figs of your hairless posterior). *Mariscae* (big figs) was a common Latinism for anal tumors. Passive analists were ridiculed (by Martial, Horace, *et al.*) as "pile-ridden": *ficosus* (figged) and *ficosissimus* (superfigged), from *ficus* (fig, pile).

were a fitting oblation; for they, with the return of the Ark, were an expiation of sin and a cure for the curse of sin.

THE COVENANTAL ARK

What was the symbolism of Israel's sacred good-luck charm, of this gold-inlaid acacia-wood chest allegedly containing a stone phallus from Mount Sinai? How was the Ark representative of Yahweh, an embodiment of the Divine Presence (*Shekhînâh*)?

Its name at this time of Israeli history is suggestive enough: *Arûn ha-Alehîm,* "Ark of the Phallic Gods." Later it is called *Arûn ha-Barît* (Ark of the Covenant) and, correspondingly, *Arûn ha-'Idût* (Ark of the Testimony).

The Hebrew *'id* (witness) is equivalent to the Latin *testis,* whence *testiculus* (little witness). *Testes* and *testiculi,* "the (two) witnesses" or "testicles," are very significant puns; for it was a universal custom in the ancient East to pledge faith or swear testimony by touching or grasping one's own and/or another's tokens of generative strength and divine (*i.e.,* phallic) truth. This venerative Bedawin ceremony is first recounted in the Book of Gen-

esis, where both Abraham and Jacob say, "*Śîmnâ yaddek taḥt yarkî*" (Now take hold of my shaft).[8] The Vulgate version curiously translates "*yarkî*" (my shaft) as "*sectione circumcisionis meae*" (the cutmark of my circumcision), inferring that the swearer should touch or clasp the very soul and Yahwic symbol of procreative power: that hallowed ring of scar tissue wherein Job could see God (lit. *Alehîm*, the Deiphalli).

The Hebraism "*natan yadd*" ((to give the hand) alludes to this practice, and is found throughout the Scriptures; *e.g.*, in I Chronicles 29:24, where we are told that all the chiefs and captains of Israel took hold of Solomon's genitals in token of loyal submission.[9]

The Greek word for "testament," *diathékē*, literally means "by the bag" or swearing on the scrotum; hence the Latin *testamentum:* "testiculation." Figures of Osiris clutching and bearing witness by His circumcised *phallus erectus* are familiar; whence the connection between "covenant" (*barît*) and "testimony" (*'idût*), between circumcision and the solemn word.

According to Rabbi Jose, "The patriarchs assigned more important to this [*i.e.*, the phallic oath] than to anything

[8] *Yarak* (thigh; a thick and fleshy member) is euphemistic for *membrum virile.*

[9] The original reads "*natnû yadd taḥt Shilummuh ha-Malik*" (they put their hand "under" King Solomon) or (they gave the hand "under" Solomon the King).

else," for to violate it was tantamount to violating a man's soul and the very essence of Yahweh.[10] We learn of only one exception to universal usage, and that attributed to characteristic prudery. When Jacob bade Joseph to give him the hand, Joseph purportedly replied: "It is unseemly for a son to touch his father's circumcision." [11]

'Id (witness) bears a certain relation to *îd* or *yadd*—hand, strength, phallus—and is doubtless a cabalistic derivative. One witnessed by laying his hand on the seat of man's strength; hence *'idût*, "testimony," is the phallic hand.

Moses erected a priapic shrine in honor of Joshua's victory over the Amalekites; and he called this monument *Yahweh-Nissî* (Yahweh-My-Lingam), and he bound all to thanksgiving by a sacred oath evocative of divine protection: "A hand upon the lingam of Yahweh!" (*Yadd 'al-nis Yah*).[12]

The erection of votive stone lingams (*yaddût*) seems to have been as common and customary in Israel as in India, judging from the number of references thereto; *e.g.*, Saul set up one at Carmel, Absalom one outside Jerusalem.

10 *Sêfer ha-Zôhar.*

11 *Midrash Rabbâh.*

12 *Shamût* (Exodus). This extraordinary passage is apparently obscure, albeit the key word is *nis*, commonly translated "banner." Actually it is *lingam*, "sign or token of masculinity," and derives from *nasas* (to lift up, to be erect); whence the meanings "pole," "column," "standard." In erecting a phallic altar, Moses naturally exacted a phallic oath!

And *yadd*, as both stone and fleshly lingam, is expressed in Isaiah 57:8 as "*yadd ḥazzît*" (you behold a phallus).

An awe-inspiring mysticism and forbiddance enshrouded the Ark until Nebuchadrezzar's occupation of Jerusalem in 597 B.C., when unveiling revealed that its spiritual aspect assumed the shape of a splendidly fashioned womb symbol embosoming a red-stone replica of Adam's archetypal phallus, molded by Yahweh from the ruddy mud of lustful Babylonia.[13]

Considering the Habiru's long sojourn in Egypt, as well as Moses' adoption and naturalization of Pharaonic priestly ritual, the following passage logically explains the origin and significance of the Mosaic Ark:

> Mythology informs us that the body of Osiris, when killed by Typhon, was carried in a chest to Byblos, there found by Isis and brought back to Egypt; but the malignant demon cut up the body and threw the pieces away. All were recovered but the pudenda, which were replaced by a model thereof; and this image, enshrined in an ark, became one of the symbols of the god. The missing parts are said to have been eaten by a fish. Thus we see "the Ark," "the Fish," and "Good Friday" brought into parallelism. We are also told that the holy chest (ark) of Isis was carried once a year, in November, to the seaside: the priests, during the passage, pouring drink offerings of water upon it from the river. The significaiton of this lavement must at once be apparent to those who know that the Hebrew *mi* in the text signifies not only "water" but "semen virile." [14]

[13] 'Abdullah et-Trablusi, *Târîkh el-Yahûd.*
[14] Sha Rocco, *Sex Mythology.*

Thus, when Yahweh informs Moses that "I am Ashir," He means none other than Osiris (Egypt. *Asar*) phallically re-embodied in Isis' uterine ark.[15]

Resh Laqish relates that "When the heathens [*i.e.*, Persians] entered the Temple [at Jerusalem] and saw the Cherubim, whose bodies were intertwined, they carried them out and said: 'These Israelites, whose blessing is a blessing and whose curse is a curse, amuse themselves with such things!' And immediately they despised them, as it is written: 'All who honored her despise her, for they have seen her nakedness" (Lamentations 1:8)." [16]

Both Resh Laqish and Rashi (Rabbi Shelomoh ben-Yitshaq) interpret "*ki-ma'ir aysh luyût*" (I Kings 7:36) as "like a man embracing his companion," which describes those olivewood gold-inlaid Cherubs on the Ark in an erotic embrace. A more accurate rendering would be "like masculine nakedness entwined." [17] This is substantiated by the fact that Jewish tradition tells us the Cherubim were beautiful young winged males, of the angelic type sent by Yahweh to entice the pederasts of Sodom.

The word *karûb* itself (pl. *karûbîm*) has excited much

15 See Plutarch's *Of Isis and Osiris* (*De Isis et Osiris*).

16 *Talmûd Bavlî* (*Mô'êd: Yômâ*).

17 *Ma'ir* is both "nakedness" and "pudenda" (the Arabic *'awreh*), stemming from *'awwar* (to be bare); *aysh* is emphatic for *ish* (male); and *luyût*, derived from *lawweh* (to be joined closely, to stick together; to encircle, entwine), denotes a passionate embrace or physical enwreathment.

speculation, but it is more than likely a cabalism for *rikûb:* "the ridden one." This would explain their Scriptural function as "those who are mounted and ridden by Yahweh." [18]

Ezekiel, in his fabulous vision, portrays the Cherubim as having the form of a "human hand" (*yadd adam*, male organ) under their wings—which describes the prodigious "flying phalli" or "winged priapi" so famous in ancient fancy.[19]

SAMSON AND THE UNCIRCUMCISED

The hemorrhoidal assault upon the Philistines, in divine revenge for their profanation of the Ark and their notorious sex perversion, is but one of many tales abusive of a nation contemptuously referred to by the Hebrews as *Ha-Ghurlîm* (The Ensheathed), a very harsh-sounding expression later softened by Masoretes to "*hâ-'arêlîm*" (the prepuced; the foreskin'd).

18 *E.g.*, "*wa-yirkab 'al-karûb*" (and He rode upon a Cherub): II Samuel 22:11. The root *rikib* (to mount and ride) has an obvious sexual sense which befits the catamite qualities of the Cherubim and the omnifutuent nature of Yahweh.

19 See Richard Payne Knight's *A Discourse on the Worship of Priapus* (reprinted in *Sexual Symbolism*) for representations of these aerophallic monsters, most celebrated of whom was Quetzalcoatl: winged snake-god or plumed penis-lord of the Aztecs.

Midrashic Rabbi Abba ben-Kahana revived an old scandal: "The Pathrusim and Casluhim [obscure tribes of Upper Egypt] set up bazaars where they swapped each other's wives. What resulted? The Philistines and Caphtorim!" [20]

The fabulous epic of Samson the Danite, Heracles of the Hebrews, is depictive of a period when circumcised and uncircumcised mixed and intermarried, feuding like Montagues and Capulets.

Of consequence is the fact that Samson is the engineer of his own undoing. Vanity, lust, impulsiveness, naïveté, belligerence: these are the traits that seal his doom as a spoiled child of fortune. He is betrayed by "strange women," and in turn betrays his own identity—becomes a slave to violence and sensuality, loses his superhuman strength in pursuit of phantom folly, then falls into the hands of his foreskin'd rivals, who gouge out his eyes and lock him up in Gaza.

The story now takes a decidedly anti-Philistine turn, as the seriocomic adventures of Samson reach a tragic end. It is undoubtedly allegorical for a string of events in which a popular band of freebooting Danites were ambushed and seized in a whorehouse by Philistine officials, blinded, and imprisoned at hard labor, then suffered to make sacrifice

20 The Caphtorim or Cretans are generally held to have been the original Phillistines, who invaded Egypt in the twelfth century B.C. and were repulsed into settlement on the west coast of Canaan.

to a pagan deity before being released: the usual procedure of punishment among non-Semitic nations.

When Samson's Naziritic locks regrow, his potence is restored as phallic avatar of Yahweh; "and he did grind in the jailhouse."[21] Talmudic Rabbi Johanan, after St. Jerome and others, accurately understands *ṭaḥan* (grind) as sexual intercourse, citing Job 31:10 as an example: "*tiṭḥan li-âkhir ishshtî*" (my wife will grind with another). It is the Latin *molere* and its emphatic *permolere* (to grind thoroughly), and Horace uses it in the same manner as Job.

Since Samson's "manly strength was like a fast-flowing stream," Johanan concludes that all the Philistines of Gaza brought their wives to prison: there to be impregnated by Samson with offspring as mighty as he. Eugenics preoccupied most ancient peoples, and population control complemented with the production of a superrace were a mark and aspiration of "civilization."

The Philistines, like the Egyptians and others, experimented with crossbreeding in order to determine which combination produced the strongest progeny. The Jews were thought to be particularly powerful as well as prolific; hence they were extensively employed in these miscegenetic experiments. Blinding of sexual slaves was a prerequisite, for it was reasoned that erection and ejaculation would in all cases be reflexive if the subject could not

21 *Shûfṭîm* (Judges).

see his stimulator. All ages and types of fertilizable females could therefore be used without fear of psychological complications resulting in physiological failure.

It is reasonable to assume that Samson is a representation of every Hebrew held captive and abused by the Philistines, whose exploitation of the Israelites as a lustful lot is noted in an old saying quoted by Talmudic Rabbi Papa: "Give the drinker wine, the plowman a field." To each his own! [22]

The final phase of Samson's degradation occurs during the fertility festival of Dagon, Baal of Philistia, when the humbled hero is called for to amuse the merrymakers. Two terms are employed in the original text to explain the nature of this "amusement." They are *ṣaḥaq* and *tzaḥaq*, cabalistic sister-variants of *shaḥaq* (Ar. *saḥaq*), meaning "to rub or beat; to pound repeatedly; to practice masturbation."

Samson (*i.e.*, the Israelite captives) is compelled to "make sport" for the crowd and sacrifice his semen to Dagon by repeated handling of his *membrum magnum*. Three thousand men and women look and laugh at the circumcised *saḥûq*, until he brings down the temple of Dagon and the wrath of Yahweh on their heads.[23] His last words are a plea

[22] *Nâshîm: Sôṭâh; Midrash Rabbâh.*

[23] *Ṣaḥûq* (phallus-beater) is a term of derision also found in Job 12:4 and Jeremiah 20:7, and generally translated as "laughingstock." It is equivalent to our modern "jerk," "jerkoff," or "jackoff," equally abusive.

to Yahweh that he be avenged on the Philistines "for the draining of my fountain." [24]

Aside from its historical analogies, the Samson myth reveals a characteristic religious moralism. A Nazirite godling, sworn to abstinence, destroys himself by violating his vows. The concept of sublimation of erotic energy in nonsexual activity predated Freud by an eon, and anthropology tells us it was recognized by most primitives. The taboo forbidding warriors from indulging in carnal pleasures during wartime arose from the enervating influence of orgasm: that loss of semen weakened a man. Retention of sperm was thought to increase mental and physical strength by absorption of vital fluid into the brain and nervous system.

In I Samuel 21:5, David informs Ahimelech the priest: "We always keep away from women when going on an expedition, so our vessels are clean." [25] As a warrior-ascetic, Samson should have kept his "vessel" clean (*i.e.*, holy). The tragedy of his untimely death is that he did not, and the only pious thing he ever said is deduced from

[24] *Shûftîm* (Judges). The poetic expression "*mi-shittî 'aynî,*" which is consistently mistranslated, alludes to Samson's sexual abuse by the Philistines. *Shittî* derives from *shatteh* (to drink, to drain); and *'ayn* (eye, fountain, genital), from *'ayyan* (to flow out), is a familiar Hebraism for "the source of life." It is the Arabic *el-a'war,* "the one-eyed," and is found throughout Judaica; *e.g.,* the Zoharic-Midrashic "to abuse one's fountain."

[25] *Kalî* (tool, vessel) is the Latin *vas,* whence the erotic expression *bene vasatus* (well-tooled; well-hung).

Judges 15:18: "O Lord of the World, even if the only difference between me and them [*i.e.*, the Philistines] is circumcision, that is enough that I should not fall into their hands!" [26]

His allusions were to spiritual and physical uncleanness as well as to sexual abuse. When Saul saw the battle turn against him on Mount Gilboa, he said to his aide: "Draw your sword and thrust me through, lest these foreskin'd come to stab and abuse me." [27]

Anal rape of male captives was notoriously rife in the ancient world, and often justified by divine example. The Egyptians, for instance, were particularly perverted. "To suffer sore throat" was to travel to Egypt, where a stranger was apt to be assaulted in the mouth by an enormous *mentula*.[28] Forcible analization as a sexual custom was illustrated by the vicious lust of evil-genie Set, who "caused his prick to become stiff and forced it between the buttocks of Horus," god of virtue. The papyrus adds, however, that "Horus put his hands between his thighs and caught the seed of Set [by reciprocal masturbation]."

[26] *Midrash Rabbâh.*
[27] *Shimûâl* (I Samuel). *Daqar* (to pierce, to thrust through) and *ghalal* (to thrust in, to enter) are *double-entendres.*
[28] Lucian, *De Timarcho.*

GOLIATH

The giant champion Goliath, if he actually existed, was more likely an aboriginal Rephaim mercenary rather than a native Philistine; but Judaic folklore characteristically makes of him a symbol of uncircumcised vulgarity. Talmudic Rabbi Johanan states that "He was the son of a hundred fathers and one mother," citing as his initial source I Samuel 17:23: "out of the shameful parts of the Philistines." [29]

"Son of a hundred sires," or "whoreson," is a common insult in the East; and Johanan adds that he was named "Goliath of Gath" because "all men pressed his mother like a winepress (*gath*)." Rabbi Joseph also owns that "all had intercourse with his mother," and others elaborate: her name was Orpah (*'Urfeh*) because "all had intercourse with her from the rear (*'orfîn*)," and her name was "Harafah" because "all ground her like a bruised corn (*ḥârîfôth*)." [30] Midrashic Rabbi Isaac explains in conclu-

[29] The scriptural text (*kthîv*) reads "*mi-ma'irût*" (from the pudenda), the Masoretic text (*qrê*) "*mi-ma'arkût*" or "out of the ranks." The multiple form *ma'irût*, from *ma'ir* (nudity, genitals), may also mean "sex relations" or "genitality." An apt rendering would be "whoreson of the Philistines."

[30] *Nâshîm: Sôtâh.*

sion: "The whole of that night when Orpah [the Moabite] separated from her mother [Naomi; Ruth 1:15], a hundred heathens raped her." He agrees with R. Johanan that "*mi-ma'irût*" (from the privities of the Philistines) refers to "the hundred foreskins that defiled her that night." Rabbi Tanhuma includes "one dog" in this outrage, on the authority of I Samuel 17:43: "And the Philistine said to David, 'Am I a dog . . . ?' "

All the Philistines are thus branded as vile bastards, "sons of whores and dogs," gang-rapists and sex perverts.

Considering Israel's unfortunate relations with Moab, it is no wonder that a violated Moabite is made the mother of Goliath: a compounding of criminality! The ancient scriptures ascribe the origin of Moabites and Ammonites to the incestuous intercourse of Lot the Sumerian with his two daughters, whence sprang *Mû-Ab* (Sire's Seminal Water; *i.e.*, Son of a Nameless Mother) and *Bìn-' Ammî* (Son of the Common Herd) or *'Ammûn* (Bantling). Other enemies of Israel also shared in this popular scandal of incest and bastardy as the cause of evil progeny.

DAVID'S DOWRY OF FORESKINS

Prepuced peoples were ever in danger of losing their skins to the deprepucized—in battle, in raids, by right of con-

quest, or by force of conversion. Foreskins, as well as phalluses or complete genitalia, became battle trophies or tokens of supremacy, collection of which (like scalps) was the mark of a man. An old Bedawin custom demanded that a warrior present his betrothed, or her father, with the severed penises of tribal foes; and this time-honored tradition was perpetuated by Hebrews as well as Arabs.

In seeking to dispose of David, Saul promised his daughter Michal for a dowry of "a hundred foreskins of the Philistines" (*ghurlût Filishtîm*).[31] David and his men slew and slashed double that number of Philistines, surviving the Herculean task to come back and claim his bride with the stipulated price: a sack of skins.[32]

In I Kings 14:10, Abijah ben-Rehoboam (King of Judah) threatens to cut off every "pisser" (*mishtîn*) in the House of Jeroboam ben-Nebat, King of Israel. Later (II Kings 9:8), General Jehu ben-Jehoshaphat vows to cut off every "pisser" of the House of King Ahab ben-Omri.

Joab ben-Zeruiah, commander of King David's army,

[31] Gesenius interprets "*baṣr ha-ghurleh*" (flesh of the foreskin) as *membrum praeputiatum* (prepuced penis), *baṣr* being a euphemism for the male organ itself and *ghurleh* being the "sheath" thereof. By extension, Saul may have demanded a more likely dowry of one hundred uncircumcised genitals.

[32] *Shimûâl* (I Samuel). The Syriac and Arabic versions set the bride price at two hundred prepuces. Josephus, with characteristically modest exaggeration, says that David cut off six hundred "heads."

remained in Edom six months—"until he had cut off every male organ (*zakr*) in Edom." [33] Less heinous than mass murder was mass mutilation, which effectively wiped out an enemy by cutting off his source of reproduction.

ESAU-EDOM

Edom was another anathema to Israel. It was personified by Esau—in original Hebrew, *Ghashû*, the "Presser" or Incubus—distinctively described as "*sha'ir*" (goatish, hairy, satyresque), the "nature of the beast." [34]

Esau's rival twin was Jacob, the personification of Israel; and folklore has it that Jacob took hold of Esau's "heel" while in the womb of Rebekah (Mesopotamia). *'Aqib* (heel, protuberance) is a typical euphemism akin to the Egyptian *'akab* (sinew) and the Latin *nervus* (nerve, phallus), and "to take by the heel" (*akhaz bi-'aqib*) is equivalent to Petronius' "take Jupiter by the balls" (*coleos*

[33] *Malkîm* (I Kings).

[34] *Ghashû* or *Ghishshû* derives from *ghasheh* (Ar. *ghashâ*), meaning "to press or overlay (a woman)." It is the Latin *incubus*, from *incubare* (to lie on), and is also found in Arabic as *kâbûs* (presser), from *kabas* (to press down). *She'îr* is "goat," "satyr," "hairy demon": the very creature that rapes women, both in dream and reality; also the sacred goat at Mendes (Upper Egypt), that zoomorphic avatar of Osiris to whom females were obliged to sacrifice their virginity. ("Monstrous!" quoth Herodotus.)

Iovis tenere). Israel is thus *Ya'qûb,* the "Heelholder," the subjugator of Edom (Esau).

Midrashic tradition tells us that Jacob was born circumcised, therefore blest by Yahweh with divine destiny; that Esau customarily lost his prepuce eight days after birth, but before the age of twenty underwent a reprepucizing that restored his postnatal "unclean" state. He then committed rape, sodomy, and murder. These allegories are illustrative of the Edomites, who ceased to practice circumcision soon after their Assyrian subjection (732 B.C.) and submission to Babylon (604 B.C.). Branded as mercenary killers, rapists, thieves, and sodomists, they thrived to be Judaized and to produce that curse upon the House of Israel: Herod the Great.

Midrashic Rabbi Hiyya ben-Abba alludes to the venality and promiscuity of Edomic Esau when he says: "He made himself free to all like a field." Like a loose woman, he was "plowed" by every nation! And Israel cried out to Yahweh: "O Sovereign of the Universe, is it not enough that we have been subject to all nations? Must we now be subject to this one too, who is immorally abused like a woman?"

With the Judaization of Edom, Esau becomes symbolic of the whole Roman Empire: its abolition of circumcision and its adulation of murder, rape, plunder, and homosexuality.

SHAME

When men could not suffer forcible circumcision and would not be castrated, they were humiliated by exposure of their genitalia and posteriors: an outrage Hebraically tantamount to sexual assault.

The word *'arweh* (Ar. *'awreh*) implies "shame" as well as "nakedness" or *pudenda* (Latin for "shameful parts"), and shameful exposure of the "privates" or "secrets" violated that Mosaic injunction which drew a veil of mysticism and privacy over the organs and act of generation.

Isaiah (20:4) speaks of the "shame of Egypt" (*'arwet Mitzrîm*), its customary nudity, and prophesies the degradation of Israel as being led into captivity "with buttocks bare" and suffering effeminization by having the hair of their "feet" shaved off.[35] Fulfillment of this prophecy can be seen on Assyro–Babylonian bas-reliefs, profuse with stark-naked Israelite war captives. After the falls of Jerusalem in 63 B.C. and A.D. 70, herds of enslaved Jews were paraded nude through the streets of Rome.

In II Samuel 10:4 we learn how Hanun ben-Nahash,

[35] *Sha'r ha-raglîm* (hair of the feet: pubes), like *mîmî raglîm* (water of the feet: urine), is a stock Hebraism. Since only females shaved their pubic hair, for males to do so was considered disgracefully effeminate. Similarly and jocosely, to Jews, an "uncircumcised man" was a woman!

king of the Ammonites, disgraced David's ambassadors by snipping off half of their beards and clipping off their robes above the buttocks—thus exposing their "shame"—after he had forcibly embuggered them.[36]

Fortunate were they not to have lost their genitories! Ethiopians, Egyptians, and Arabs were notorious for anal abuse and genital amputation. We are told that the women of Cush lopped off the sex organs of wounded or slain and stuffed them in the mouths of their victims. Hence, while Romans fought "*pro aris et focis*" (for hearth and home), Ethiopians fought "*pro mentula et coleis*" (for cock and cods)!

PHALLOTOMY

Egyptian soldiers cut off and catalogued the sizable uncircumcised implements of their Libyan enemies, noted for having invented the codpiece, or ornamentally protective phallic sheath. Oddly enough, however, they worshipfully respected the virility of those corpses "without horns." *Qarnata* (horn, sheath) was the Egyptian term for a prepuced (*i.e.*, pointed, tapering, or ensheathed) penis. Among those "spoils of the Rebu" (Libyans), ex-

[36] The expression "*yiqqaḥ*" (he took) stems from *laqiḥ*, "to take (sexually)," the Arabic "to impregnate or inseminate"; whence *liqâḥ*, "seminal fluid."

hibited as tokens of victory before Ramses III, were donkey-loads of foreskin'd phalluses (*qarnatú*) severed from 12,535 corpses after the battle of Khesef-Tamahu. A fellow physician who had visited Egypt (1865–66) penned to Dr. Thomas Inman of the bas-reliefs he had witnessed:

> I remember one scene of a king (Rameses II) returning in triumph with [Hittite] captives, many of whom are undergoing the operation of castration; and in the corner of the scene are numerous heaps of the complete genitals which have been cut off—many hundreds in all, I should think.[37]

In Arabia, the ferocious amazon Hinda (mother of Mu'awiyeh, founder of the Ommiad Caliphate) inspired her fanatic followers to slash the foreskins or whole genitals of their foes with razor-edged scimitars. When her father was slain in tribal battle by Hamzeh bin-Muttalib, "Lion of Allah" and the Prophet Muhammed's uncle, Hinda swore terrible vengeance. Hamzeh was soon killed in action and his body brought to her; whereupon she hacked off penis and testicles, and strung them around her neck. Ears, nose, fingers, and toes followed; after which she carved out his liver and sank her teeth into it in a final orgastic fit of revenge, whence her title: *Akkâlat el-Akbâd*, "Eater of Livers." [38]

37 *Ancient Faiths Embodied in Ancient Names.*
38 Richard F. Burton, *Personal Narrative of a Pilgrimage to Al-Madinah and Meccah.*

.7.
Like father like son

DAVID AND JONATHAN

The ambivalent attraction of Saul ben-Kish, King of Israel, to David ben-Jesse, his rival protégé, is undisguised in Scripture: "and he loved him greatly."[1] David was a handsome youth; and though Saul adored him for his girlish charm and artistic sensitivity, he feared David's influence, was jealous of his prowess, and despised his Spartanlike relationship with eldest son and aide Jonathan.

Aye, "The soul of Jonathan was woven with the soul of David, and Jonathan loved him as his own soul."[2] The affair reads like Plato's *Symposium*, but that it was also

1 *Shimûâl* (I Samuel).
2 *Ibid.*

"Socratic" is attested by Saul's verbal abuse and attempted spearing of Jonathan: "Whoreson, don't I know that you've chosen the son of Jesse to your own stink and to the stink of your mother's shameful parts!" [3]

When Jonathan falls heroically in battle, David writes this elegy:

. . . Thy love to me was wonderful,
Passing the love of women . . .[4]

DAVID AND BATHSHEBA

It has been noted that "Hebrew myths treat women as fields to be ploughed and sown by godlike heroes—passive, and thus necessarily guiltless if the wrong farmer should enter." [5]

The scandalous affair of David and Bathsheba is not likely a myth, but it embodies this widespread attitude concerning the sexual convenience and natural irresponsibility of women, who are blown about by every gust of passion that men give out.

David was to suffer all his days for this adulterous union,

[3] *Ibid.* The original reads: "*Bin-na'ret ha-mardût halâ yida'tî kî-baḥr atih li-bin-Yishî li-bâshtek wa-li-bâshet 'arwet ammek!*" The vilest abuse in Scripture!

[4] *Shimûâl* (II Samuel).

[5] Robert Graves & Raphael Patai, *Hebrew Myths.*

but the ancient chronicler shows justification for all save the subsequent manslaughter. Bathsheba bath-Eliam should not have been bathing nude, in full view of David's balcony, unless she wished to attract the king's attention. As a married woman duty bound to modesty, she should have retired to the bathhouse rather than the garden. It is apparent, however, that her husband (Uriah the Hittite, chief of the palace guard) was grossly negligent of his marital duties; for he preferred the company of his men to that of his beautiful spouse.

This is not to be wondered at, since all homosexuals married *pro forma* in obedience to Mosaic law. So David sent for the affection-starved woman and lay with her, and time soon told of their intrigue. In order that Bathsheba might explain her pregnancy and escape charges of adultery, the King of Israel and Judah summoned his chief bodyguard and said: "Go down to your house and wash your feet." [6]

Uriah excused himself as being under the Nazirite oath forbidding a warrior in time of strife to waste his vital energy on women, and nothing—not even strong spirits—prevailed to place him in bed with his wife. So David sent him to his death, foremost into battle with the Philistines, then legitimatized his liaison by marrying Bathsheba and reaping a harvest of woe.

[6] *Shimûâl* (II Samuel). *Raḥatz ha-raglî*, "to wash the feet," is suggestive of sexual intercourse; *i.e.*, to bathe the penis in the vagina.

The prophet Nathan warned his sovereign: "So says Yahweh: . . . 'I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in broad daylight; for you did it secretly, but I will do this thing before all Israel and before the sun.' " [7]

True to prophecy, during David's absence from Jerusalem, rebelliously ambitious son Absalom takes the advice of treacherous royal counselor Ahithophel, erects a marquee on the palace roof, and proclaims his ascendancy by swiving ten of his father's royal concubines "in the sight of all Israel." [8]

An earlier erotic incident had caused David considerable grief when Absalom wreaked customary vengeance on half-brother Amnon for raping his lovely virgin sister Tamar, then driving her out of his presence like a dog.[9]

We are told that David enjoyed the statutory limit of eighteen legal wives, and that he obeyed the Mosaic injunction not to diminish a woman's daily intake. "Even during David's illness he fulfilled his eighteen marital du-

[7] *Ibid.*

[8] *Ibid.*

[9] Talmudic Rabbi Isaac (*Neziqîn: Sanhedrîn*) explains Amnon's hatred by the tradition that one of Tamar's pubic hairs became entangled and "mutilated him privily." However, the original text shows great insight into human psychology by revealing how lust will turn to loathing (*i.e.*, self-hatred projected against the love-object) when one has slaked his forbidden and incestuous thirst. Indeed, guilt is the great driving force throughout Biblical history.

ties," and on one occasion "Bathsheba dried herself thirteen times." [10]

SOLOMON

Son Solomon was equally prolific, but particular. When the South Arabian Queen of Sheba paid homage to the noble King of Israel, he refused to bed with her until she had shaved her shaggy pubic mane: a thing of glory in Sheba, of disgrace in Israel.[11] The royal family of Ethiopia claims descent from this diplomatic union, for Sheba (the Sabeans) colonized the Land of Cush in the tenth century B.C.

Solomon lusted after many strange women of idolatrous origin, whose attraction apparently arose from the very fact of their being taboo: Moabites, Ammonites, Edomites, Zidonians, Hittites, etc. His ulterior motives for such forbidden marriages were perhaps more diplomatically expe-

10 Rab Judah, after Rab (Abba Arika), *Talmûd Bavlî, Nezîqîn: Sanhedrîn.* Psalm 6:6 is cited: "Every night I flood my bed with tears [*dima'h:* prostatic liquid, trickling juice]; I drench my couch with my weeping [*bakî:* semen-drops, spermatic emission]."

11 'Abdullah et-Trablusi, *Târîkh el-Yahûd;* Muhammed bin-'Abdullah el-Qurayshi, *El-Qur'ân.* This tradition, more popular among the Arabs than the Jews, points up the sanitary and esthetic necessity of removing the pubic hair in hot countries.

dient than erotically stimulating, for with seven hundred wives and three hundred concubines demanding his attention he could hardly have looked after affairs of state as brilliantly as recorded if inordinately addicted to debauchery.

However, in making these advantageous unions, Solomon was obliged to honor those phallic rivals abominable to Yahweh, *e.g.*, Ashtoreth of Sidon, Milcom of Ammon, Chemosh of Moab, and Molech of Edom. Solomon does not seem to have suffered much from this excess of liberality, but to have gained only grandeur and immortality. In romantic youth he is said to have composed the erotically allegorical *Shîr ha-Shîrîm* (Song of Songs), which the sixteenth-century French Protestant theologian and humanist Sébastien Châtillon deemed "a lascivious and obscene poem in which Solomon has described his shameless love affairs." [12] Age and experience aborted that ape of wisdom, cynicism:

> Who can find an honest female? Her value is greater than gems.[13] . . . Four things never say "Enough!": the grave, the clitoris, the desert, and the fire.[14]

[12] Adolphe Lods, *Histoire de la littérature hébraïque et juive.*
[13] *Mishlî* (Proverbs).
[14] *Ibid.* For "clitoris" the original reads "*ghutzr raḥim*" (womb shut-in), Hebraic equivalent of the Greek *kleitoris*, from *kleíein* (to shut), meaning "that which is enclosed by the labia." The Latin Vulgate reads "*os vulvae*" or "mouth of the skinbag" (vulva). Aristotle defined the clitoris as "the foundation and fountain of sexual love" in the female; and the

SACRED PROSTITUTION

Rehoboam ben-Solomon, King of Judah (*c.* 920 B.C.), was advised to tell Israel: "My little finger is thicker [*i.e.*, stronger] than my father's [stiff] shaft." [15] Like his sire, Rehoboam worshiped *Âshirîm* (Phallic Gods); "and there were also holy he-whores (*qadishîm*) in the land" of Judah.[16] These priests and priestlings, consecrated to Ashir, prostituted themselves in His honor; and all worshipers who had sexual contact with these hierodules absorbed the vital spirit and essence of the divine phallus. We are told (II Kings 23:7) that special quarters were provided for these "dog-priests" in the magnificent Temple of Solomon.

Abijah ben-Rehoboam, King of Judah (*c.* 915 B.C.), was as idolatrously immoral as his father. Wickeder yet was his

advisability of snipping off this "stinger" (*zembûr*), as Muslims term it, is tellingly set forth in West African mythology. The supreme being Amma creates Earth and marries her; but the clitoris of Earth (a nest of termites) rebels against the divine phallus, so Amma is obliged to cut it out before taking possession of His bride.

15 *Malkîm* (I Kings). "*Quṭnî ghabeh mi-mitnî abî.*" *Mitnî* (phallus erectus) derives from *matan* (to be firm and stout), and is the Sanskrit *mathna* (churnstick, penis) and Latin *mentula* (shaft).

16 *Ibid. Qadish* (fem. *qadisheh*) means "sacred" or "sacred one," a cult prostitute or hierodule.

queen mother, Maacah bath-Abishalom, high priestess of Priapus or *Miflatzet* (the Hymen-Breaker).[17]

When Asa ben-Abijah succeeded his depraved sire as king of Judah, by some providential influence (perhaps a Yahwist mother) he immediately enacted ruthless reforms. Mosaic law stated: "There shall be no sacred prostitute (*qadisheh*) among the daughters of Israel, nor shall there be a sacred prostitute (*qadish*) among the sons of Israel. You shall not bring the hire of a whore (*zûneh*) nor the wages of a fag (*kalb*) into the House of Yahweh."[18] Asa drove out the he-whores and idolaters, tore down the sacred brothels and smashed the obscene images, then deposed grandmother Maacah as a sexual communist whose ritual orgies had enraged Yahweh. It was now permissible for a righteous Israelite to say to an unrighteous: "Take

[17] *Falatz* (variant of *faratz*) means "to break through; to deflower," whence *phallós*. The Vulgate (St. Jerome) accurately translates *Miflatzet* or *Miflatztzit* as "*simulacrum Priapi*" or "image of Priapus." Talmudic Rabbi Joseph regarded it as an artificial phallus with which Maacah had "daily connection."

[18] *Dibrîm* (Deuteronomy). *Zûneh* stems from *zaneh* (to waste semen, to commit fornication) and denotes a common whore as distinguished from a holy harlot or *qadisheh*. *Kalb* literally means "dog," and as "dog-priest" it is the Greek *kínaidos* and Latin *cinaedus* (bugger; lit., "one dog-wanton and dog-shameless"), also found in Revelation 22:15 as "*kúnes*" (curs, dirty buggers). St. Jerome translates *qadishîm* as "*effeminati*" (fairies, fags) in allusion to their long hair, painted faces, mincing manner, and feminine garb; *kalbîm* as "*scorta virilia*" or "male-skinners," from *scortare* (to get skinned). Such were the *mascarpiones* or "cock-pluckers and cocksuckers" of Roman times, described by Paul Lacroix (*Histoire de la prostitution*) as "the vilest prostitutes, the most infamous . . . the most brazen libertines."

your idol and shove it up your fundament!" [19] And the *Sibylline Oracles* would say of these devout Yahwists:

> They have no unholy intercourse with boys [*i.e.*, "dogs" or catamites] as do the Phoenicians and Egyptians, the Latins and Hellenes, the Persians and Galatians, and all the nations of Asia.

After a life of good works and purity crusades, it was a terrible lesson to man that Asa died of venereal disease! [20]

The holy whores soon returned to the Temple, only to be driven out again by Hezekiah ben-Ahaz; and so it went, with one ruler reforming and his successor corrupting. And the House of Israel fared no better than that of Judah when Ahab ben-Omri married Jezebel bath-Ethbaal, daughter of the king of Sidon and Tyre, and made Baalism the national religion. Paolo Mantegazza opined that "Where man alone commands, we have a society of masculine tyrants and female slaves; where woman alone commands, what we have is a general abjectness, a society of moral eunuchs and mad whims." [21] This "general abjectness" seems to have characterized Ahab's reign under Jezebel.

19 R. Huna b. Manoah, after R. Aha b. R. Iqa, *Talmûd Bavlî* (*Mô'êd: Megillâh*).
20 *Malkîm* (I Kings). The text reads, "*ḥalleh at-ragliyû*" (diseased in his feet), an obvious euphemism, although, in all fairness to Asa, the possibility of gout should not be wholly dismissed.
21 *The Sexual Relations of Mankind* (*Gli amori degli uomini*).

. 8 .
Babylonian captivity

OHOLAH AND OHOLIBAH

The moral degeneracy of Israel in the eighth century B.C. is eloquently symbolized in Yahweh's order that the prophet Hosea take "a wife of whoredom" (*ishshet zenûnîm*) in atonement for a land of harlotries.

The prophet Isaiah urged Israel and Judah back to a spiritual phallicism, damning the immoral materialism of idolatry as exploitative and sterile:

> You who seek Yahweh: Look to the rock from which you were hewn, and to the hole of the pit from which you were dug.[1]

[1] *Tzûr* (rock) is figurative for "phallus," and *maqqibet bûr* (hole of the pit) for "cunnus." *Maqqibet* is a variant of *naqbeh* (hole, female, *per-*

The prophet Ezekiel personified the sinful sister-cities of Samaria (capital of Israel) and Jerusalem (capital of Judah) as "Oholah" (*Ahlih*, "Tent-Woman") and "Oholibah" (*Ahlîbih*, "Tented One"), two notorious harlots. They committed whoredoms in Egypt, *i.e.*, made social, economic, and political alliances; "there were their breasts pressed, the tits of their virginity squeezed." Oholah (Samaria-Israel) sought the favors of Assyrian conquerors —paid tribute to Shalmaneser III, to Adad-Nirari III, to Tiglath-Pileser III, and Shalmaneser V—"for in her youth they shagged her, and bruised her virgin bubs, and shot their gism upon her." Oholibah (Jerusalem-Judah) was even worse; for she pursued not only Assyrians—Tiglath-Pileser III, Sennacherib, and Esarhaddon—but also Babylonians, "whose meat is like the meat of asses, and whose jitting is like the jitting of stallions." Indeed, she found it diplomatically expedient to go a whoring after Merodach-Baladan and Nebuchadrezzar.

Ezekiel addresses all of Zion with deliberate and effectively obscene damnation, taunting her with having made images of male organs (*tzilmî-zakr*, artificial phalli) and played the whore with them—an obvious allusion to Baal-

forata), the complement of *zakr* (digger, male, *perforator*) or *linga*, from the Sanskrit *lângla* (plowshare, diggingstick). Genesis 1:27, translated "male and female," should read "digger and hole" (*zakr wa-naqbeh*), the Vulgate Latin "*perforantem et perforatam*" (bore and borehole).

Peor—and with having "spread your legs to every passer-by." He then returns to twitting Israel-Judah on their having "acted the slut with your neighbors the Egyptians, big of meat."

Because she has prostituted herself to powerful nations, the "cunt" (*kûs*) of Oholah is "deep and wide"; and Oholibah shall drink from it like a cup (*kûs*), and drain it to the dregs, because it is brimful of blood and pollution. "And blood [*i.e.*, wasted semen] is in their hands," for which sin and crime they will suffer death and desolation at the very hands of those whom they sought in lust.

This violent abuse, the most eloquent obscenity ever hurled at ancient Zion by one of her own prophets, is of psychological as well as anthropological interest. A prime characteristic of Oriental literature is its didactic shock value. The highest morality is hammered home in the lowest of language, in an orgy of exaggeration devised to shame even the most shameless into a revulsion of conscience. Hence, the therapeutic and redeeming function of "pornography" has ever been recognized by Eastern philosophers.

Some of Ezekiel's terminology, which is difficult to translate without recourse to puerile scurrility, is relentlessly sensuous. For example: "*wa-yishfakû tiznûtum 'alayih*" (and poured out their fornications upon her). *Shafak* (to pour out, to emit semen) forms the word *shafkeh* (mod. Heb. *shofkhâh*, penis) or "shooter." *Zaneh* (to discharge

sperm in vain) forms *zanût* (fornication, semen-spilling). *Baṣr ḥamûrîm* (ass meat) is too obvious for explanation, and its eroticism is exceeded by that of *zirmet-sûsîm* (horse-jit), from *zaram* (to pour forth in floods) and *zirmeh* (seminal emission). The punning of *kûs* (cup, cunt) is also effective, as is "*wa-tifṣaqî at-raglîyik*" (and spread your legs) or (and opened wide your labia: "feet").

The significance of *gidlî-baṣr* (big of meat, well hung) is apparent when we examine facts and folklore on phallic proportions. The *Midrash Rabbâh* proposes a dual interpretation: that Ezekiel's expression "can only mean that they were all uncircumcised" or that "they possessed a male organ of abnormal size." The first exposition must apply to the Assyrians and Babylonians, whose foreskins added length and breadth to their mentules. It can only refer to the Egyptians during their Ptolemaic period (323–30 B.C.), when Greco-Roman domination made circumcision extremely unpopular if not illegal. Midrashic rabbis state that Joseph ben-Jacob, as Habiru grand vizier in pre-Mosaic times, insisted that all Egyptian males who sold their bodies sexually should be circumcised—a prophylactic precaution in a land subject to endemic outbreaks of "botch"—and this exception alone was legally observed under circumcisiophobic rule. Not that pre-Ptolemaic Egyptians did not practice deprepucization on their own hook, without foreign influence. They were the first civilized nation to ritualize it. The custom was general, but

irregular: a male submitted to the rite anytime between boyhood and manhood.

As hitherto noted, the penile proportions of Egyptians were as notorious as their promiscuity: "one man lying with ten women and ten men with one woman." [2] Bas-reliefs depict Nilotic peasants and laborers with their loincloths tucked up to reveal fleshy genitalia, crudely circumcised (*i.e.*, the glans is exposed but the frenal flap remains, perhaps to retain the nerve center of phallic sensitivity). Greek artists, whose estheticism demanded a de-emphasis of the genitals, invariably portrayed Egyptians as satyresque Negroids (*i.e.*, "barbarians") with sizely bare-headed pendules. Al, phallic god of the Canaanites, is said to have charmed women with the size of his shaft; and all male Egyptians were regarded by Yahwists as demonic incarnations of Osiris, divine symbols of eternal erection and ejaculation.

ISAAC AND ISHMAEL

"I was the one who fucked with my fist, who milked with my hand!" cries Amen-Ra and Atum-Re in the Heliopolitan papyri. "I am he who rubbed with his grip, who

[2] *Midrash Rabbâh.* Josephus, among others, speaks of "the madness of the Egyptians with regard to women."

spurted into his own palm!" *Pyramid Texts* relate how each of these gods of creation "thrust his phallus into his first and worked it hard" until godlings shot out. Formation of life occurred in the Primeval Waters: the sacred Nile, whence all existence was said to have emerged—the Sea of Soma in Hindu cosmology, the seminal waters upon which the Spirit of Yahweh brooded. Osiris, as god of the flood, controls the rise and fall of the Nile by alternately continuous manipulation and regurgitation of his gushing genitory.

R. T. Rundle Clark observes that "This, to us, excessively crude motif of masturbation was to remain the most popular creation motif throughout Egyptian history." [3] Its profound influence on Yahwist attitudes is as striking as the revulsion provoked by knowledge that all worthy Osirists were embalmed with the bandaged sex organ in a symbolic state of eternal erection.

Yahwists personified Osirian phallicism in Ishmael, licentious son of Hagar the Egyptian and Abraham the Aramean. According to the Book of Genesis, when Sarah (Abraham's wife) saw the teen-age son of her rival Hagar (Abraham's concubine) behaving like a *mutzaḥiq* or "self-abuser"—the Greek and Latin versions add significantly, "with her son Isaac"—she forced her husband to banish them from the family.

Ishmael's indecency is betrayed by the word *mitzḥaq*

[3] *Myth and Symbol in Ancient Egypt.*

(rubbing), and his sexual abuse of little Isaac (*Yitzḥaq* or *Yiṣḥaq*, "Phallus-Beater" or "Phallus-Beaten") represents old Egypt's attempt to seduce young Israel to Osirism. It is forewarned (16:12) that Ishmael will be "a wild ass of a man," outraging and alienating his neighbors, because of his bastardy and abominable lust. The Nilotic race is thus branded as one of ritual sodomists and habitual masturbators, a stigma enforced by two of the many declarations a dead soul must make before admittance into the realm of immortality: "I have not abused a boy" and "I have not abused myself."

THE FALL OF ZION

The prophet Jeremiah blacklists Israel, Judah, Edom, Ammon, Moab, Egypt, and Arabia as "circumcised in uncircumcision"—*mûl bi-ghurleh*, "clipped (but) with foreskin"—meaning circumcised of flesh but not of spirit, a hypocritical incongruity that deeply disturbed the apostle Paul. He makes an abandoned Yahweh lament:

When I fed them to the full, they committed adultery
And banded like troops in the houses of whores;
They were big-ball'd horses, well-hung stallions:
Each neighed after his neighbor's wife.[4]

[4] Jeremiah strikes some splendid metaphors in *myuzzanîm* (big-ball'd;

The ancient Semitic dictum that "A house divided against itself cannot stand" seems to explain the fall of Zion into Babylonian hands. The rival kingdoms of Judah and Israel, once united under the dynamic leadership of David and Solomon, had grown weak and corrupt under the constant strain of internecine feuds. The spiritual identity and national character of Zion were virtually destroyed by power politics and alien influences, by a succession of imperial misfits and a procession of pagan amorality. At a decisive moment, the Akkadian wolves would pounce upon the scattered flocks of Canaan.

The Mosaic *lex talionis* befell many notables at this chaotic period. Tradition cites four kings who claimed to be gods, but who ended by being sexually abused like women: Hiram of Tyre, Nebuchadrezzar of Babylon, Sheshonk of Egypt, and Joash of Judah.

Joash ben-Ahaziah was assassinated (*c.* 800 B.C.) in a palace *coup* inspired by Syrian secret agents, but not before they had "abused him in their barbarous, immoral way. Before he could recover from the suffering inflicted

Catullus' *ponderibus instructi*, "heavy-equipt"), from *yazan* (to have weights: the French *poids du tisserand* or "weaver's weights," akin to the Arabic *nayk* or "weaving/swiving" and *naiyâk* or "weaver/swiver"), and *mashkîm* (well-hung, *bene vasati:* big-tool'd; St. Jerome's *trahentes*, "draggers" or "danglers"), from *mashak* (to be drawn out: *re* a stallion's dangling pizzle).

upon him, his servants [an Ammonite and a Moabite] slew him." [5]

In 597 B.C. the Chaldean king of Babylon, Nebuchadrezzar II, conquered Palestine and captured Jerusalem. Among his many celebrated prisoners was Jehoiachin ben-Jehoiakim, King of Judah, whom Judaic tradition views in an apostatic light.

Jehoiachin is alleged to have surrendered without a fight, and his physical cowardice was compounded with moral corruption. In contempt of Yahweh he is said to have tattoo'd his penis with the sacred Tetragrammaton, masturbating and buggering immediately thereafter. Rabbi Johanan charges him with incestuous intercourse involving his mother and sisters. "Indeed, he entered the very gateway from which he had emerged!" Taken at the desirable age of eighteen, Jehoiachin purportedly served Nebuchadrezzar in a sexual capacity—for which he freely disguised his circumcision, or literally "pulled his foreskin." [6]

Nebuchadrezzar installed a puppet on the throne of Jerusalem: Jehoiachin's 21-year-old uncle, Zedekiah ben-Josiah, destined the last king of Judah. Emboldened by Egyptian pledges of support, Zedekiah rebelled against Babylon in 588 B.C. Two years later Jerusalem was again stormed, and

[5] *Makhîltâ: 'Amâlêq; Talmûd Yerûshâlmî: Qiddûshîn;* Louis Ginzberg, *The Legends of the Jews.*
[6] *Midrash Rabbâh;* 'Abdullah et-Trablusi, *Târîkh el-Yahûd.*

this time every prominent Hebrew in Palestine was herded stark-naked into captivity.

During the sixteen-month siege, Zedekiah had said to Jeremiah: "I'm afraid of those Jews who have deserted to the Chaldeans [*i.e.*, Babylonians], lest I be turned over to them and they bugger me." [7] Well, poor Zedekiah was not only forcibly embuggered but blinded as well, suffering the lot of Samson in that he was compelled to masturbate himself in the presence of Queen Amyitis and her body wenches, a mockery and disgrace reserved for only the noblest.[8]

Jeremiah laments (5:13) that "young men have suffered the grinding" (*baḥûrîm ṭaḥûn niśâû*), conjuring up a lurid image of handsome Hebrew youths enduring violent sodomization in the grips of lustful Chaldeans; and *ṭaḥûn,* also signifying "grinder" or "handmill," evokes terrible visions of mass homogenital rape.

The *Babylonian Talmud* contains a tradition that King Nebuchadrezzar systematically sodomized all the captive

[7] Here again the word *ghalal:* "to thrust in; to abuse anally."

[8] 'Abdullah et-Trablusi, *Târîkh el-Yahûd.* This chronicler adds that Ezekiel was forced to join Zedekiah in such degradation. To compel a devout Yahwist to commit masturbation—especially in public—was as heinous a crime as to force sacred cow-flesh down the throat of a devout Brahman, who is thereby automatically damned to everlasting perdition. But as the element of compulsion absolved Ezekiel, despite his achievement of erection and emission by self-manipulation, so a purge of blessed ambrosia (*panchagavya:* cow milk, cow curds, cow butter, cow dung, and cow piss) will absolve the Brahman who does not gag on and disgorge his disgrace!

chieftains of Judah.[9] These customary outrages were symbolic of abject subjection, of the supreme potency of Babylon in humbling its "effeminate" foe. However, according to Rab Judah: "When that wicked man [Nebuchadrezzar] attempted to submit that righteous one [Zedekiah] to sexual abuse, his phallus was outstretched three hundred cubits [*i.e.*, 150 yards] and wagged in front of all the captives."

JEREMIAH THE BEJERKED
(*Yirmyah ha-Ṣaḥûq*)

The prophet Jeremiah laments his having been made a *ṣaḥûq*, a compulsive masturbator, repeatedly abused by all of his oppressors. He even styles himself a contemptible *ṣaḥûq* (jerkoff) to his own people, and this later inspired a scandalous legend that accounts for the birth of Jeshua ben-Sirach, author of *Ecclesiasticus*. What it does not account for is the fact that Jeremiah ben-Hilkiah was a lifelong bachelor! Louis Ginzberg relates the scandal thusly:

> This prophet surprised once, in a public bath, wicked men of the tribe of Ephraim, and found them committing onanism; he reproached them for their sin. Far from repenting, they forced the prophet to follow their example, threatening that if he re-

[9] Rabbah b. R. Huna, *Mô'êd: Shabbâth.*

fused, they would commit sodomy, using him as the object of their lust. Shortly after, the prophet's virgin daughter came to bathe in the same place, and conceived by absorbing the sperm released by her father.[10]

The result of this incestuous albeit accidental impregnation came to be called *Ben-Zera'*, "Son of Seed" or "Son of Nobody" (*nullius filius*), later changed in adulthood to *Ben-Sîrâḥ* or "Son of [a nonexistent] Sirah."

Since women customarily occupied the public bathhouse after men, it was commonly held that a female could possibly absorb the semen of a male who had masturbated in an undrained pool; hence Jewish and Arab legislators absolved any woman of adultery who swore that she had conceived in such a manner, provided she could produce at least one female witness who had seen male seed floating in the water on that particular occasion. A small favor for any friend!

Troubled by the apparent improbability if not impossibility of such impregnation, Arabs like philosopher-physician Averroës (Ibn-Rushd) and Jews like Talmudic Rabbi Akiba ben-Joseph performed extensive experiments to prove or disprove the claim. Spilling their sperm in a tub of water occupied by one of their wives, they demonstrated beyond reasonable doubt the possibility of such artificial insemination.

'Abdullah et-Trablusi (*Târîkh el-Yahûd*) sets the scene

10 *The Legends of the Jews.*

of Jeremiah's dishoner by his own people in Jerusalem, after its seizure by Nebuchadrezzar (586 B.C.). The prophet had often rebuked the influential Ephraimites for their apostasy, threatening them with death and damnation at the hands of Nebuchadrezzar and Yahweh; but when he denounced a group of them in a bathhouse, attributing the fall of Jerusalem to their gross immorality, they turned the blame on him by saying: "We have all become cock-beaters on your account; for our women are taken away to be raped by the uncircumcised, in revenge for your hateful malice." Whereupon they forced Jeremiah to join them in their evil courses, much to the amusement and contempt of all onlookers. The involuntary-incest interpolation is conceived as an Ephraimite joke. The disgrace of this day allegedly drove Jeremiah to seek refuge and anonymity in Egypt. Others, however, claim that he and his secretary Baruch were taken there by these same fugitive Ephraimites, who kept them virtually captive until the friendly intervention of Pharaoh Hophra (Apries). "That they were not killed," Trablusi concludes, "is taken as proof of their inescapable submission to sodomy."

THE EXILE

The moralistic cause of Judah's Babylonian Exile is compared with those sins of omission and commission which

resulted in the Assyrian captivity of Israel by Sargon II in 721 B.C. The *Midrash Rabbâh* reads:

> "And the King of Assyria carried the Israelites away to Assyria" (II Kings 17:16). All this befell the ten tribes because they were steeped in adulterous debauchery, this being the crime for which their doom was sealed. It is written about them, "Woe to those who spill upon beds of ivory and spurt upon their couches" (Amos 6:4), which indicates that they befouled their beds with promiscuous effusion of semen; for they were accustomed to swapping wives with one another.[11]

Sexual immorality was held synonymous with idolatry; and when the Hebrews adopted the idolatrous (*i.e.*, immoral) practices of the Assyrians, Babylonians, Persians, and Romans, they incurred the wrath of Yahweh and suffered subjugation by these very empires.

CASTRATION

So many Hebrews were castrated in captivity that Isaiah urged abolition of the Mosaic law (Deuteronomy 23:1)

[11] Also R. Abbahu, *Talmûd Bavlî, Mô'êd: Shabbâth:* "This refers to people who eat and drink together, join their couches, exchange their wives, and befoul their beds with adulterous semen." The verbs *saraḥ* and *shakab* (to pour out; to emit semen), found in Amos 6:4, are identical. The former may have supplied the allusive *Sîrâḥ* of Ben-Sirach, merely converting "Son of Seed" into "Son of Emission" or "Son of Seminal Effusion"—in any case, "bastard."

stating that "He whose spermbag (*ashkeh*) has been bruised or crushed, or whose shooter (*shafkeh*) has been cut off, shall not enter the assembly of Yahweh." Isaiah (56:4–5) speaks for Yahweh in promising all eunuchs who keep the covenant a place in the congregation of Zion and "an everlasting name which shall not be cut off." Earlier, the prophet had warned King Hezekiah ben-Ahaz of Judah: "Some of your own sons shall be taken away, and they shall serve as eunuchs in the palace of the King of Babylon."

Herodotus was among those ancient travelers and historians who observed systematic emasculation of all war captives by the Assyrians, Babylonians, Persians, and Egyptians. These *castratos* served not only as guardians of the harem and male prostitutes, but many rose to positions of military command.

A *sarîs* or "gelding" of some notoriety was Potiphar, Pharaonic chief eunuch in the pre-Mosaic period, who purchased Joseph "for a sinful purpose" (*Sêfer ha-Zôhar*) or "for the purpose of sodomy" (*Midrash Rabbâh*): a vice common among castrates. That the young and handsome Habiru slave was not averse to this abuse is demonstrated by his unprecedented rise from houseboy to grand vizier, an accustomed good fortune coming only to those of beauty and ambition who freely but shrewdly offered their favors to the highest bidders.

Though the tale of Joseph and Potiphar's wife is obvi-

ously borrowed from Egyptian folklore, it serves to reveal Joseph's effeminate nature, and the fact that eunuchs married *pro forma* like everyone else and if they retained their penis, could generally perform their natural functions. In Potiphar's case, like that of Uriah-*cum*-Bathsheba, these functions appear to have been "unnatural"; whence his frustrated wife's attempted seduction of Joseph, who was apparently uncastrated although heterosexually impotent.

A matron asked Rabbi Jose: "Is it possible that Joseph at seventeen years of age, with all the hot blood of youth, could have acted so?" [12] Yahwists ascribe his heterosexually ascetic behavior to piety, Talmudists to impotence.[13] And Midrashic tradition states that Joseph's brothers first sought him in the stews, "on the assumption that so handsome a boy as Joseph would have been sold to a sodomitic brothel." [14]

An official who insisted that all male Egyptians who sold their bodies should be circumcised had certainly more than a passing interest in the subject, and the *Midrash Rabbâh* is quite decisive in telling how Judah accused Joseph of wanting to commit incestuous pederasty with kid-brother

[12] *Midrash Rabbâh.*

[13] R. Samuel b. Nahman and R. Samuel agree that "his bow was slack." R. Isaac intimates that he was a masturbator: "His seed was scattered." —*Midrash Rabbâh.* Trablusi assumes that Joseph was detesticled like any other handsome slaveboy and sold as an apprentice eunuch and catamite to Potiphar.

[14] Robert Graves & Raphael Patai, *Hebrew Myths.*

Benjamin: " 'You are even like Pharaoh' (Genesis 44:18); *i.e.*, 'As Pharaoh lusts for males, so do you.' "

According to Josephus, the prophet Daniel (renamed "Belteshazzar" by the chief eunuch of Babylon) was among those handsome youths of royal blood or nobility who were castrated and catamitized by Nebuchadrezzar. His legendary influence was almost as great as that of Nehemiah, the eunuchized cupbearer-catamite to Artaxerxes I of Persia who rose to be governor of Judea in 445 B.C. So the pendulum of history swung *ab penem ad anum!*

.9.
Hellenization

CIRCUMCISIOPHOBIA

The conquests of Alexander the Great brought all Jewry under Greek influence, and the Macedonian's dream of a cultural assimilation of East and West won the support of most liberals, while it alienated all conservative Yahwists. The Ptolemaic and Seleucid dynasties, with Judaic centers at Alexandria and Antioch, thus became cauldrons of religious and political conflict between Zionists and Hellenists.

The biggest bone of contention was circumcision, esthetically repulsive to non-Semites and generally thought to symbolize mean-spirited, barbaric separatism. "Among civilized peoples," Mantegazza declares, "circumcision is

a shame and an infamy." [1] Hellenists spoke derisively of "the quackery of penis-pruning," adding angrily: "To brag that mutilation of the flesh is proof of divine election, as if God specially loves them for it, is ridiculous!" [2]

The loaded word "mutilation" is most significant; for Greek esthetics, deifying the "body beautiful," revolted at any artificial or "unnatural" alteration thereof. This was the height of barbarism, a prostitution of natural perfection to imperfect superstition: *Yahwism*. To mutilate the flesh was to degrade the flesh, and degradation of the flesh "for the greater glory of God" was deemed undemocratic and antihumanistic. Hence, the Yahwic covenant was conceived as a systematic conspiracy against the brotherhood of man and self-cultivation.

The Greeks, like peoples of the South Seas, saw nothing indecent in nudity; but their one taboo was willful public exposure of the glans penis. It seemed only natural that the foreskin, in its protective function, should ensheathe the delicate corona at all times other than bathing and sexual intercourse; hence to pull back the prepuce, to "strip the head," or "peel one's penis" was symbolic of satyric lust.

Greco-Roman athletes often sausage-tied their members by drawing the foreskin tightly forward and affixing a

[1] *The Sexual Relations of Mankind.*

[2] Jean-Baptiste de Mirabaud, *Opinions des anciens sur les Juifs;* Théodore Reinach, *Textes des auteurs grecs et latins relatifs aux judaïsme;* Victor Tcherikover, *Hellenistic Civilization and the Jews.*

kunódésmē (muzzle) or *fibula* (clasp), the better to restrain themselves during gymnastics, since erection was considered as awkward and immodest as a dangling *péos* with bared head. This decorum accounts for the phimosed appearance of male nudes in Greco-Roman art, for the infibulated figures in Michelangelo's classicistic frescoes; and with rare exceptions illustrative of excessive or perverse satyrism, even erotica depicting the erect penis does not reveal a denuded glans.

The Hellenistic ideal was that of Vedic India: "A man of fame and fortune has a thin short *lingam*, a long smooth-tapering foreskin, and gracefully hanging testicles." Therefore, if one's prepuce tended to retract in manhood, one was customarily obliged to pull it forward and tie it at the tip of the glans if one were to appear naked without embarrassment. Failure to do so branded one as indecent, barbaric, since exposure of the corona was not only indicative of deprepucization but of violent or "excessive" masturbation ("skinning" or "stripping"), whoring, and sodomy.

In 168 B.C., Seleucid Emperor Antiochus IV declared Judaism illegal and launched his Hellenization campaign by punishing the performance of ritual circumcision with death by crucifixion, flogging, stoning, or devourment by wild dogs. Women who allowed their sons to be circumcised were garroted, their strangled infants strung about their necks, then hanged upon crosses as a terrible warning to others. Once known as "*Epiphanes*" (The Illustrious),

Antiochus had now become "*Epimanes*" (The Lunatic).

But he was not without renegade Jewish supporters, most infamous and influential of whom were Joshua (Jason) ben-Simon and Onias (Menelaus) ben-Joseph, rival cousins to the high priesthood of Jerusalem. Both were fanatic Hellenists and homosexuals, advocating a playboy piety in place of austere Yahwism. Informing Antiochus of their desire to adopt the Greek way of life, they offered to sacrifice lavish sums from Temple funds in honor of the Olympian gods; and Josephus adds that when Joshua and Onias and their Hellenist parties begged and were bestowed imperial permission to build a gymnasium in Jerusalem, "they even concealed the circumcision of their genitals so that when they were naked they might appear to be Greeks." [3]

Indeed, the embarrassment suffered by Jewish athletes was soon remedied by an operation known as *epispasmós* or "stretching"; and every Jew who performed nude in the Olympic games at Tyre had the remnant of his foreskin drawn forward to cover the crown, thus saving himself from ridicule.

[3] Also noted by 'Abdullah et-Trablusi, who accuses many of these Hellenistic Jews of homosexuality: that Grecian tolerance of homoeroticism prompted Jewish pederasts to "go Greek" defiance of Yahwic antisexualism.

EPISPASMOMANIA

The cult of nudity, and deification of the male body, had made homosexuality quite fashionable in Greek society. Athletics and militarism were prime interests, and personalized with hedonistic humanism they encouraged a camaraderie conducive to spiritual and physical homophilia. In order for the Jew to move freely in this sophistical heman's world, he had to violate Mosaic law and the Yahwic code by parading his nakedness and suppressing his sense of shame. When the mark of circumcision was destroyed, so was his Jewish identity. He sold his Yahwic soul to the prepuce devil.

The wholesale "pulling" or artificial reproduction of prepuces in the Classic Age was a decisively traumatic period in Hebraic history; for it not only necessitated a new and virtually indelible method of circumcision, but incited all true Zionists to a holy war of salvation from extinction.

It is said that Pythagoras, Herodotus, Diodorus Siculus, Strabo, and even Plato (among many others) were constrained to be circumcised before admitted to study in Egyptian temples. Lovers of learning, seekers after truth, these scholars willfully suffered an insignificant loss of skin

simply to travel and gain knowledge in the cradle of civilization. On their return to Hellas, however, they doubtless underwent the operation that would restore their Greek identity.

What was this Hellenizing operation, and how was it counteracted by Judaists? Aulus Cornelius Celsus (*De Re Medicina*) describes "epispasm" thusly:

> If the glans is bare, and it is deemed desirable to cover it, this can be done—but more easily with a child than with a grown man, and more easily with a man born circumcised [*i.e.*, with a naturally short or nonexistent prepuce] than with a man who has been circumcised according to the custom of certain people. . . . With a man artificially circumcised, the skin [of the penis] must be detached [from the cicatricial remnant of the prepuce] below the crown of the glans. This operation is not very painful; as once the [integumental] skin is loosened [from the prepucial remnant], you can draw it back to the pubis without any loss of blood. The loosened integument is then drawn over and beyond the glans. This done, the penis is dipped frequently in cold water and covered with a poultice to minimize inflammation. As soon as it is quite free from inflammation, the penis is to be bandaged from the pubis to the annular incision. The skin is therefore drawn over the glans, but kept separate from it by a poultice. In this way the lower [*i.e.*, inner] part of the skin grows on again, while the upper [*i.e.*, outer] part heals without adhering.

F. K. Forberg comments:

> From this passage it would appear that at the time of Celsus [*c.* A.D. 30] the method of laying bare the glans which after-

wards prevailed with the Jews was not yet discovered; whereby, according to Buxtorf (*Lexicon Talmudicum*), after the prepuce has been cut off the circumciser takes hold of the remaining [inner] skin between the thin edges of his thumbnails and draws it forcibly back. If this practice had been customary, it would have been useless to separate the skin [in preparation for epispasm] with a scalpel.[4]

The Hebrew term for *epispasmós* was *mashîkeh* (stretching), known to the Romans as *recutitio* (reskinning). The *epispastikós* (Latin *recutitus*) was *mashûk* (the stretched one; pl. *mashûkîm*), from *mashak* (to pull or stretch), a term of contempt among both Jews and Gentiles.

Epispasm was generally enacted according to Celsus, but also with the aid of the so-called *pondus Judaeus* or "Jewish weight"; a long, funnel-shaped copper or leather tube encasing the penis and clasping the skin that was drawn down by force of weights. This "burden of the Jews" apparently worked in a majority of cases, for allusions to epispasm and epispastics are found in profusion throughout classical literature.

Adam is branded as the first heretic (*mîn*) by Talmudic Rabbi Isaac, because he practiced "prepuce-pulling."[5] His descendants in the Seleucidan Era followed his evil exam-

[4] *De Figuris Veneris.*

[5] *Nezîqîn: Sanhedrîn.* The *Sêfer ha-Zôhar* adds: "Rabbi Judah asked Rabbi Simeon, 'What is the meaning of the dictum that Adam drew his foreskin?' He replied, 'It means that Adam removed the holy covenant from its place. He abandoned the holy covenant and clung to the foreskin, and allowed himself to be seduced by the serpent.'"

ple both freely and forcibly; and the laconic indictment in I Maccabees 1:15, "they pulled their prepuces," was sufficient to arouse righteous indignation among devout Yahwists. Thus exploded the bitter and bloody Maccabean Revolt (167–160 B.C.), led by that Hasmonean family of Jewish patriots commonly called *Ha-Maqqibût* (The Hammerers), who defiantly Judaized every Hebrew infant and boy found with a foreskin. They also recircumcised every epispastic (*mashûk*) that fell into their hands, driving off those anti-deprepucization guards so providently posted in Jewish quarters by the mad emperor Antiochus. The end result of this Hasmonean holy war was Judean independence and peace in 142 B.C., when Palestine became a refuge for politically and religiously oppressed Jews throughout the tottering Ptolemaic-Seleucidan empires.

THE UNCOVERING

The most momentous sexual upshot of the Maccabean Era was an obligatory revision of the circumcision ritual to include the simple process of *prî'âh*, "the uncovering," cleverly designed to prevent effective reprepucization. This coronal stripping or "folding-back of the flesh" technique soon became an indispensable and all-important

complement to actual amputation of the prepuce; and its peculiarly Jewish aspect is emphatically revealed in sacred writings, where "uncovering of the corona by splitting the [prepucial] membrane and pulling it down [to join the integument]" and "removal of the shreds [*i.e.*, overlapping prepucial remnants] of circumcision" are divine commandments to protect the covenantal soul of Yahweh.

According to the *Sêfer ha-Zôhar*, "There is no sin so grievous in the sight of the Holy One (blessed be He!) as the sin of perverting and impairing the sign of the holy covenant." . . . "He whose foreskin is drawn must be recircumcised," reads the *Midrash Rabbâh*. "*Even four or* five times," if necessary! Those rare few "born circumcised," with a "suppressed foreskin," must nonetheless suffer the covenantal blood to flow; for they could later pass as uncircumcised unless impressed with the indelible mark of Yahweh. And one must not be ashamed of his circumcision, as Talmudic Rabbi Abba admonished in Rab's name: "He who puts his hand over his privates is as though he denied the covenant of Abraham." [6]

We are told that "No Israelite who is circumcised will go to Hell," upon which Rabbi Berekiah comments: "To stop the heretics and the wicked of Israel from saying, 'We will not go to Hell because we are circumcised,' what does the Holy One (blessed be He!) do? He sends an angel who

[6] *Mô'êd: Shabbâth.*

stretches their foreskins, and then they go to Hell. . . . When Hell sees their hanging foreskins, she opens her mouth and devours them." [7]

According to Rabbi Simeon, "As long as the foreskin rests upon the sign of the holy covenant, the holy principle is prevented from revealing the mystery of the covenantal sign. But when the bright light enters therein and shines between foreskin and holiness, the result is a speedy uncovering of circumcision." [8]

Simeon's cabalism is explained by a Talmudic *mishnâh:*

> These are the shreds which invalidate circumcision: flesh that covers the greater part of the corona. . . . If one circumcises but does not uncover the circumcision [*i.e.*, expose the corona by splitting the prepucial membrane and drawing it back to join the integument], it is as though he has not circumcised.[9]

Further on we read: "Our Rabbis taught, 'The penis must be trimmed' "—*i.e.*, the "shreds which invalidate the circumcision" must be removed. The great Rashi (Rabbi Shelomoh ben-Yitshaq) advises circumcisers to "trim the prepucial remnant by splitting the membrane and drawing the integument upwards so as to form a pouch around the denuded crown." This fleshy ring of cicatrix, encircling the neck of the corona, was quite unique in appearance;

[7] *Midrash Rabbâh.*
[8] *Sêfer ha-Zôhar.*
[9] *Mô'êd: Shabbâth.*

and one could not efface such a prominent mark without causing a disfiguration characterized by obvious remnants of scar tissue. Thus, when the *prî'âh* (uncovering) procedure became law in Talmudic times (sixth century A.D.), every Jewish infant was "branded" for life.

Rabbi Samuel propounded: "If an infant's penis is fleshy, . . . as long as he appears circumcised when it becomes erect, it is unnecessary to recircumcise him." [10] In other words: as long as the corona pops out of the fleshy folds upon erection, the circumcision is valid.

Indeed, this post-Exilic prepuciophobia became so intense that cabalists declared: "In the time of the Judges the Gentiles gained power over Israel only because it neglected the covenant to an extent of not uncovering the corona after circumcision." [11]

Ordinary (non-Talmudic) circumcision, a mere removal of the prepuce, commonly left the corona capped by the vestigial rim of prepucial membrane. This clean-cut rim, sutured to that of the integument or outer skin, eventually retracted below the corona to reveal a narrow annular scar easily incised for "reskinning." Talmudic circumcision spoiled possible epispasm by resecting the frenum, uncapping the corona, and forming a fleshy scar!

10 *Ibid.*
11 *Sêfer ha-Zôhar.*

. 10 .
The Roman incubus

JUDAEUS OBSCENUS

An estimated five million Jews, about eight per cent of the total population, were subjects of the Roman Empire during the Diaspora or Dispersion. "And you shall fill all the lands and all the seas," prophesied the *Sibylline Oracles*, "and each shall be enraged by your customs."

Hardly an overstatement, considering what we have seen so far! And the Romans were no less anti-Judaic than their Grecian cousins. Tacitus, for one, charged that "The Jews are stubbornly attached to each other, in an active commiseration which complements their implacable hatred for the rest of humanity. They eat and sleep by themselves; and though as a nation they are much addicted to debauch-

ery, they abstain from intercourse with foreign women." [1]

Abstinence from *gôyîm* females was more often compulsory than not. Talmudic law forbade sexual mingling with Gentiles, and Latin codes frowned upon amorous affairs with Jews; besides which, many classes had a superstitious aversion to each other because of circumcision or uncircumsion.

"O Lord, Thou knowest that I . . . abhor the bed of the prepuced; . . . that I abhor it like a menstruous rag!" Such was a portion of prayer repeated at Purim by devout Jewish women. But those not so devout, male as well as female, mixed freely or furtively with the forbidden *gôyîm;* and even Ovid (*Ars Amatoria*) observed that Roman dandies such as we encounter in Petronius' *Satyricon* habitually haunted the synagogues in search of erotic adventure, which came to them on occasion.

Cornelius Tacitus concludes: "Though they be the lewdest nation on earth, yet will they not corrupt foreign females, though nothing be esteemed unlawful among themselves." This rather amusing generalization was perpetuated by St. John Chrysostom, that "golden-mouthed" Father of the Greek Church, who homilized:

> Whorehouse and theater, the synagogue is also a den of thieves and the lair of wild beasts. . . . Living for their bellies, mouths forever gaping, the Jews behave no better than pigs and goats in their lewd grossness and the excesses of their glut-

[1] *Historia Judaeis.*

tony. All they can do is gorge themselves with food and drink and foul women.[2]

Despite social and religious prejudices, the libertarian spirit of classical Rome allowed Jews a generous allotment of economic and political freedom and power. They became prominent merchants, military men, and administrators. Most notorious of the latter was one Memmius, a purportedly mean and avaricious magistrate in Bithynia, of whom Catullus (his onetime secretary) wrote in memoriam: "*praetor et irrumatro*," "praetor and cocksucker." Recalling his past services, the satiric poet entered on the credit side of his debit-laden accountbook:

O Memmius, lying in that litter of yours,
You gobbled me long and good the whole day through:
But, as far as I can see, you did no favor;
For you were stuffed from eating kosher meat.[3]

Another Jewish praetor of fellatory tastes was one Piso, whom Catullus calls "*vappa*" (windbag, blowhard) and writes:

Porcius and Socratio, Piso's two left hands,
Scabs and itches: has that circumcised Priapus
Preferred you to my dear Veranius and Fabullus?[4]

2 *Orationes.*
3 *Carmina 28.* "Kosher meat" is the Latin *verpa* (circumcised penis) of unknown origin.
4 *Carmina 47.* The term *verpus* (circumcised) compounded with *Priapus* (god of lust) was then a double-barreled blast. "*Duae sinistrae Pisonis*"

Judaism was bound to suffer under the terrible siege of Roman amorality, aborting its own satyresque *bourgeoisie*. When not active participants in Gentile profligacy, thus violating their heritage, Jews (particularly slaves) were often forced into shameful passive participation during orgies and private shackups:

> The Roman notables used to keep an amulet near them when they had sexual intercourse, but now they used Israelites [as good-luck charms] and tied them to the foot of the bed.[5]

It is reasonable to assume that slaves suffered most under the incubus of Latin luxury, for they were taught the vilest vices from early childhood. In A.D. 70, Emperor Vespasian ordered three shipfuls of eminent young male Jerusalemites to be placed in Roman brothels; whereupon his son Titus, in celebration of his victory, sent an additional four hundred Judean boys and girls "for immoral purposes." [6]

Resh Laqish observes that "The daughters of the heathens guarded their virginity, yet abandoned themselves to unnatural immorality." [7] This seems to have been true also of Hebrew girls, for anal and oral intercourse were common and customary throughout the East.

(Piso's two left hands) is a slur in allusion to homogenitality; for the left hand (*sinistra*) was that with which masturbation and other "unclean" acts, like sponging after defecation, were customarily performed.

[5] *Talmûd Bavlî, Nâshîm: Gittîn.*

[6] *Ibid.; Midrash Rabbâh;* 'Abdullah et-Trablusi, *Târîkh el-Yahûd.*

[7] *Midrash Rabbâh.*

In this connection, Jewish females—particularly slaves—were allegedly more debauched than Jewish males, who were apparently subject to less sexual abuse unless confined in faghouses. Ausonius immortalizes a classic case, a "shameless woman" (*mulieris impudicae*) named Crispa:

> *She skins, she sucks, she'll dig in either hole,*
> *That she may leave nothing untried, nor die in vain.*[8]

THE TALMUD

The general state of Judaic morality during the Greco-Roman period may be gauged by the *Talmûd*, which Heine described as "the Catholicism of the Jews—a Gothic cathedral which, although overladen with puerile and grotesque ornament, amazes with its heaven-soaring giant splendor." Bulwark of faith and tradition, refuge and guide during centuries of dispersion and oppression, this codification of post-Exilic exegesis and civil-religious law reveals what most exercised rabbinical interest in the classical era.

Apparently, homosexuality was not of great concern; for it is barely mentioned in Talmudic exposition. This would lead us to believe that its incidence was confined

[8] *Carminae.* Such impudicity is reminiscent of Catullus' "Lesbia," who "in highways and byways skins [*i.e.*, masturbates] the prodigal Sons of Remus."

primarily to apostates and to de-Judaized slaves, posing little or no threat to the strong heterosexual social order that has characterized Judaism since Mosaic times. To the orthodox Jew, marriage and family life were all-important; to the unorthodox and the Roman, libertinism and concubinage were made fashionable by luxury and conventional by lucre.

What most concerned Talmudists were Jew-Gentile relations, sexual and otherwise, and the Judaization of *gôyîm* slaves. The influential acts of *mînîm,* or heretics, were also of prime importance, and discouragement of interassociation or intermarriage seemed vital to Jewish survival in this crucial epoch of Greco-Romanization.

Guilt as a driving force in Jewish affairs, as prime mover of Zionist identity, was thus utilized as a sublimate and subliminal weapon of self-defense in the life-or-death struggle between Yahwic mysticism and pagan amorality.

Freud (*Moses and Monotheism*) analyzes "this feeling of guiltiness which the Prophets incessantly kept alive and which soon became an integral part of the religious system itself. It became not easy to adhere to the illusion, cherished above all else, that they were God's chosen people. . . . The need for satisfying this feeling of guilt . . . made them render their religious precepts ever and ever more strict, more exacting, but also more petty. In a new transport of moral asceticism the Jews imposed on themselves constantly increasing instinctual renunciation, and thereby

reached—at least in doctrine and precepts—ethical heights that had remained inaccessible to the other peoples of antiquity."

The root of all sexual guilt is masturbation or autoeroticism, that alpha and omega of libidinal manifestations which puts one on a self-sufficient par with Yahweh. The cutter of that root is circumcision, which subjects the god-aspiring *id* to Yahweh by a spiritualization of flesh or artificial molding of a procreation-oriented *superego*.

Burton lists "the saving rite of circumcision" as one of "the thousand external functions compensating for moral delinquencies"; and this is substantiated by a popular treatise published in Paris (1847) by Dr. Vanier du Havre, director of La Clinique des Hôpitaux des Enfants, entitled: *Cause morale de la circoncision des Israélites, institution préventive de l'onanisme des enfants et des principales causes d'épuisement, réhabilitation et réforme* (Moral Cause of Israelite Circumcision, an Institution Preventive of Infant Onanism, and the Principal Causes of Enervation, Rehabilitation, and Reform).

This authoritative classic was decisively instrumental in implanting in the scientific mind of Europe the cabalistic connection between circumcision and masturbation—a sophism still extant—and its subtitle, reading like a sensational headline, spread an infection of scientized prepuciophobia and circumcisiomania throughout France: *L'onanisme des enfants combattu par la circoncision des Israélites, opéra-*

tion réformée et subie sans douleur (Infant Onanism Combatted by Israelite Circumcision, an Improved and Painless Operation).

Havelock Ellis opined that antisexuals controversialize sex because they unconsciously fear there won't be enough of it, and Montaigne berated those who cannot be sufficiently rid of vice themselves if they feel compelled to contend with it in others. So goes the psychology of autoerotophobia-*cum*-circumcisiophilia. An exaggerated concentration of narcissistic libido in the mutilated penis may occur not as a result of operational traumatism, but simply by virtue of intense sentience occasioned by the healing wound—particularly around the hypersensitive corona. In other words, the inevitability of infant onanism is psychically stabilized rather than physically minimized; and this contradiction is understandable when we account for circumcision as a defense mechanism against sexual guilt.

"No people do so much harm as those who go about doing good," declared Bishop Mandell Creighton. In view of this, the effectivenes of circumcision as a good worker against sexual guilt is indeed dubious!

Talmudic Rabbi Eleazar stated: "Who are referred to in Scripture, 'Your hands are full of blood' (Isaiah 1:15)? Those who commit masturbation with their hands." [9] "Blood," as hitherto noted, is a Hebraism for "wasted

[9] *Ṭohârôth: Niddâh.*

semen"—since onanism, like abortion, was Talmudically tantamount to murder:

> Rabbi Eliezer said, "Whoever holds his penis while pissing is as if he had brought a flood on the world," . . . because . . . one might emit semen in vain; and Rabbi Johanan stated: "Whoever emits semen in vain deserves death." . . . Rabbi Isaac and Rabbi Ammi said, "He is as though he had shed blood." [10]

The hands of men, so full of "blood," ought to be cut off according to a *mishnâh*, or oral law; while those of women, who are esteemed less sensitive to casual touch, are worthy of praise. It is rather strange that men should be considered "highly sensitive," since circumcision is a much-touted desensitizer. But here again we encounter a characteristic contradiction; for circumcision is not a *psychic* desensitizer, whatever its insignificant physical effect upon penile nerve structure.

Hence, a pious Jew may guide his urinating organ by supporting or lifting his testicles; but he must never touch any part of his penis except the glans. To finger any portion below the corona is forbidden.[11] However, the phallic

[10] *Ibid.* R. Simeon b. Yohai (*Midrash Rabbâh*) lists as one of those whom the Holy One hates: "he who holds his penis while pissing." The *Talmud* (*Ṭohârôth: Niddâh*) tells us that when Rab Judah and R. Samuel were standing on a synagogue roof, and the former informed the latter of his desire to urinate, Samuel ill-advised Judah: "Take hold of your member and make water off the roof."

[11] *Ibid.* "*Blî yâdayim! blî yâdayim!*" (Without hands! without hands!) the orthodox Israeli cries when he sees his little son fingering his penis

head being most sensitive, it is hard to conceive how the heat or pressure of the hand or fingers could have a more provocative effect on the shaft—save that the connection between masturbation and circumcision is made all the more apparent in that removal of the foreskin minimizes direct stimulation of the glans and maximizes integumental agitation, and that deprepucization desensitizes (*i.e.*, callouses the mucous membrane of) the glans but does not prevent erective manipulation of the shaft.

In any case, when the *môhêl* (clipper) is removing the prepuce, it is traditional to repeat Ezekiel 16:6: "And when I passed by thee, and saw thee wallowing in thy blood, I said unto thee: 'In thy blood, live'; yea, I said unto thee: 'In thy blood, live.' " [12]

Ḥâthân dâmîm, "bridegroom of blood," is the traditional name for a newly circumcised Jewish boy; and its cabalistic symbolism infers that the blood shed in deprepucization serves as an atonement for that "blood" which will be spilled in onanism. And Rabbi Aibu (*Midrash Rabbâh*) declared:

When Abraham circumcised those who were born in his house, he made a heap of foreskins. The sun shone upon them

at urination. Never to touch the *gîd* (pizzle) or *zmôrâh* (prickle) while passing water is the first Talmudic rule of "potty training."

[12] In ritual Hebrew: "*Wâ-e'evôr 'alayika wâ-erêka mi-thebbôseseth be-dâmayika wâ-ômara lâk, 'Be-dâmayik ḥaiya,' wâ-ômara lâk, 'Be-dâmayik ḥaiya.'* "

and they putrefied, and their odor ascended to Yahweh like sweet incense. Yahweh then said: "When My children fall into sinful ways, I will remember that odor in their favor and be filled with compassion for them."

The sexual subject matter of Talmudic and Midrashic exposition in the early Diasporaic Era is tremendous, reflecting not only critical commentary on social pathology but the exegetic imagery of rabbinical scholarship. Male masturbation is held in righteous horror as the great social evil, that basic menace to reproductive morality and that spur to nonproductive sensuality to which the circumcised (from earliest infancy) seemed inordinately addicted, and violent condemnation of this primal inevitability is complemented by repeated glorification of all-atoning punitive circumcision; while elsewhere we encounter a free and refreshing, satiric and sophisticated, innocent and honest acceptance of human sexuality in all its variety.

Scriptural interpretation, for example, takes high flights of erotic fancy. "*Beṣar 'orlathô*" (flesh of his foreskin: Genesis 17:24) is written in the case of 99-year-old Abraham "because he had been made flabby through a woman," while "*eth-beṣar 'orlathô*" (that particular flesh of his foreskin: Genesis 17:25) is written in the case of 13-year-old Ishmael because he had not been "made flabby through a woman"; *i.e.*, his flesh was firmer and required harder cutting. . . . A literal gloss of Genesis 5:2 ("Male and female He created them, . . . and called them Adam") makes the

first human creature a hermaphrodite; and Rabbi Eleazar expounds that "Adam had intercourse with every beast of the field, but found no satisfaction until he copulated with Eve." [13]

Psychology is mixed with satire. "When a woman sits on the birthstool she declares, 'I will never again fulfill my marital duty'; whereupon the Holy One (blessed be He!) says to her, 'You will return to your desire; you will return to the desire for your husband.' " . . . Rabbi Eliezer ben-Jacob proclaimed that "A penis which hangs down to the knee makes a priest unfit [for sacrificial performance]; but if it hangs above the knee, he is fit." Yet some there were who said: "If the penis reaches down to the knee, the priest is fit; whereas if it hangs below the knee, he is unfit [for the priesthood]." [14]

And then there are such socio-legalistic problems as that of "one who began under constraint and ended in willingness," with regard to a woman who consulted Rabbi (Judah ha-Nasi) and said: "I have been outraged." Said he to her: "But wasn't the experience pleasant to you?" She retorted: "If a man dipped his finger in honey and stuck it in your mouth on the Day of Atonement [*i.e.*, one

[13] *Nâshîm: Yebâmôth.* "The tradition that man's first sexual intercourse was with animals, not women, may be due to the widely spread practice of bestiality among herdsmen of the Middle East, which is still condoned by custom."—Graves & Patai, *Hebrew Myths.*

[14] *Qodâshîm: Bekôrôth.* Our Talmudists allude to the *ba'al geber* or "master cocksman," as much a part of Jewish folklore as elsewhere.

of strict abstinence], wouldn't the act please you as much as displease you?" He accepted her argument.—*Midrash Rabbâh.*

Mingled with a lusty acceptance and appreciation is the immutable idea that sex is a necessary evil: a cynicism expounded by such celebrated Aristotelian empiricists as Moses Maimonides (Rabbi Mosheh ben-Maimon), medieval philosopher-physician at the court of Sultan Saladin. He wrote:

> We ought to limit sexual intercourse, hold it in contempt, and desire it but rarely. . . . This enjoyment is not, as foolish people think, the final cause of man's existence. . . . The act is too base to be performed except when necessary.[15]

Moses Nachmanides (Rabbi Mosheh ben-Nahman), a Hasidist or mystic, begged to differ:

> It is not true, as our lord and master [Maimon] asserted in his *Guide for the Perplexed,* praising Aristotle for teaching that the sexual urge is a source of shame to us. Yahweh forbid that the truth should be in accordance with the teachings of the Greek! . . . The act of sexual union is holy and pure. . . . Yahweh created all things in accordance with His wisdom, and whatever He created cannot possibly be shameful or ugly. . . . When a man is united with his wife in a spirit of holiness and purity, the Divine Presence (*Shekhînâh*) is with them.[16]

[15] *Delâlat el-Ḥayrîn* (*Môreh Nvûkhîm*).
[16] *Pêrûshîm.*

However, a Maimonidean thread runs through the woof of *erotica Judaica.* The sexual sin of Adam and Eve, who would become like Yahweh in their extracoital-contraceptive knowledge, are made examples to humanity and doomed to everlasting libidinal drudgery: "They [*i.e.*, women] shall grind your head [*râsh*, glans penis], and you shall bruise their heel [*'aqib*, vulva]." [17] The first crime was that of passion, according to cabalists. Cain killed Abel in a fit of jealousy, for possession of his twin sister; hence, "*Cunnus belli causa est!*" [18]

CASTRATION COMPLEX

Graves and Patai note that "Esau's uncircumcised appearance refers to these 'sons of Edom' and their associates who had the operation known as *epispasm* performed on themselves, so that they could participate without embarrassment in Hellenistic sports, which required complete nakedness." [19] "Edom" is a Talmudic Hebraism for "Rome," that

[17] *B'râshît* (*Genesis*). *Shûf* or *shâf*, equivalent to the Arabic *sahaq*, means "to rub repeatedly and vigorously; to pound, to bruise, to skin, to grind away; to practice masturbation or to copulate violently."
[18] *Sêfer ha-Zôhar; Midrash Rabbâh.*
[19] *Hebrew Myths.*

uncircumcised monster perpetuating anti-Judaic Grecian prejudices. Esau's prime target was circumcision, "stigma" of Jewry and "brand" of "bloody guilt."

Freud accurately observed: "Among the customs through which the Jews marked off their aloof position, that of circumcision made a disagreeable, uncanny impression on others. The explanation probably is that it reminded them of the dreaded castration idea." [20] "Thus it became a cruel and odious protestation against the brotherhood of man," Burton adds, "and the cosmopolitan Romans derided the *verpae ac verpi* [circumcised penises as well as circumcised persons]." [21]

"Circumcision is a mark of racial distinction," Mantegazza echoes ancient non-Semitic sentiment; "it is a cruel mutilation of a protective organ of the glans and of an organ of pleasure; it is a sanguinary protest against universal brotherhood; and if it be true that Christ was circumcised, it is likewise true that he protested on the cross against any symbol which would tend to part men asunder." [22]

In his analysis of anti-Semites, Rudolph M. Loewenstein concludes: "The fact that the Jews are circumcised and so in a sense mutilated stirs up in them superstitious horror,

[20] *Moses and Monotheism.*
[21] *Book of the Thousand Nights and a Night.*
[22] *Sexual Relations of Mankind.*

thereby revealing their unconscious fear of being mutilated or castrated as a punishment for forbidden desires." [23]

The circumcisiophobic literature of the Romans is both vicious and burlesque. Claudius Rutilius Namatianus, a poet of the fifth century A.D., styled the Jew "an unsociable animal" and all Jewry "a shameless nation that practices circumcision and is the root of every imbecility." [24] St. Justin Martyr, a Father of the Church and Christian apologist of the second century A.D., addressed the Jews thusly:

> Circumcision was imposed to mark you off from other nations, and from us [*i.e.*, Romans and Christians], that you alone might suffer what you are now suffering [*i.e.*, discrimination and persecution], and so deservedly suffering [by virtue of their refusal to assimilate *en masse*]. . . . For in nothing else are you known from other men but for the circumcision of your flesh.[25]

St. Justin regarded deprepucization as a national curse or, as Montaigne put it, "a kind of punishment"—for perversity. St. Augustine, among others, was of such opinion, adding that circumcision served as a penalty and atonement for "original sin"; *i.e.*, masturbation.

Horace (*Satirae 1:9*) employs the loaded "*curtis Judaeis*" (mutilated Jews), and *curtus* (shortened, gelded, defective) was the most scandalous synonym for "circumcised."

[23] *Christians and Jews.*
[24] *De Reditu Suo.*
[25] *Dialogis cum Tryphon.*

Plautus' abusive "*deglupta maena*" (skinned sprat), a penis both dehooded and handled, is akin to the Greek "*kunós gluptós*" (carved cur; Shakespeare's "circumcised dog"). Equally abusive are Catullus' "*verpus Priapus ille*" (that clipcock Priapus) and Martial's "*recutiti Judaei*" (reskinned Jews: epispastics).

The *recutitus* as an object of Roman contempt figures in Petronius' *Satyricon,* during "Trimalchio's Dinner," when a slave is introduced as having "two defects, without which he would be priceless: he is reskinned and he snores." [26] The "Arbiter of Elegance" at Nero's court also composed the following squib:

The Jew may worship his pig-god
And clamor in the ears of high heaven;
But unless he trims his privity
And lets down his Nazirite hair,
He is driven from the sacred city
And shall break the Sabbath law.

Marcus Valerius Martialis, poet-epigrammatist of the first century A.D., was master of anti-Judaic lampoonery. When he asks "Caelia," a Gentile wench, why no Roman *mentula* pleases her—listing her lovers as Parthians, Ger-

[26] In the original: "*recutitus est et stertit.*" *Stertit* is a *double-entendre,* meaning both "he snores" and "he blows" (or "snorts"; *i.e.,* is an inveterate fellationist). *Recutitus* is defined in Latin dictionaries as "circumcised," but mistakenly. It derives from *re/cutis* or "*re/skin,*" and was understood as such by the Romans as their derisive equivalent of *epispasmós* or "pull-over."

mans, Dacians, Cilicians, Cappadocians, Egyptians, Indians, and Sarmatians—he does not fail to add: "Nor do you shun the reskinned Jewish privity." [27]

Martial later compares the penises of "*recutiti Judaei*" to "*recutitia colla mulae*" (reskinned mule-necks), referring to mules that have a new skin covering their yoke-raw necks. The *pondus Judaeus* (Jewish weight), with which the prepuce was partially restored by stretching, is mentioned in *Epigrammaton Libri* 7:35:

His privates are girded with a soft-leather pouch
As naked he stands and attends to your bath.
Laecania, I don't know what's hidden under
That heavy black weight your Jew-slave wears,
But I know nude males bathe with you,
Yet your eyes are upon a servile shaft.
You alone, Cunt, can tell us why!

In Book 7, Epigram 82, Martial refers to the *fibula* or "clasp" worn by athletes to prevent erection. In this case it takes the form of a copper penis-sheath; in others, a leather pouch or "jockstrap" and a simple prepucial clamp.

Menophilus' prick is covered by a clasp so huge
That it would suffice for every comic actor put together.
I had thought that this fellow (for we often bathe together)
Was worried about saving his strength, Flaccus.
But while playing in the palestra, amid spectators galore,

[27] In the original (*Epigrammaton Libri* 7:30): "*recutitorum inguina Judaeorum.*"

Off slipped the wretched clasp; and behold! he was circumcised.

In Book 11, Epigram 46, Martial lampoons an impotent old Jew:

You do not stiffen, Maevus, except in sleep;
And to keep yourself from pissing on your feet,
You take clipt cock in hand; your fingers press
And pump that shriveled, drooping shaft; and yet
The most forceful jerks won't lift its dead head.
Whose miserable cunt and butt does it vainly irritate?
In any case, that shaft must thrive on some old bitch!

In Book 11, Epigram 94, Martial counterattacks a "*verpe poeta*," or circumcised poet, who had attacked him for anti-Judaic scurrility:

I pardon your outrageous envy and abuse of my little books:
Clipcock poet, you are wise!
I don't even mind your pirating my poems while carping thereat:
Again, clipcock poet, you are wise!
What bothers me, clipcock poet, is that you, though born
In the holy city of Jerusalem, bugger my slaveboy.
So! you deny it, and swear by Jupiter's Temple.
I don't believe you! Clipcock, swear by the Jewish slaveboy.

ST. PAUL AND ANTI-CIRCUMCISION

One of the most violent opponents of deprepucization was himself deprepucized, and a Jew: Saul of Tarsus, later known as Paul the Apostle or St. Paul, prime mover of Christianity.

About A.D. 50, an apostolic council in Jerusalem ruled that Gentile converts to the new faith need not be circumcised; that Christianity should no longer be considered an exclusively Jewish sect; and that obligatory amputation of the foreskin, the greatest obstacle to Judaization, must not prevent Christian proselytism. This symbolic act of the flesh was therefore mysticized as a cleansing of spirit. "Circumcision of the heart" became an influential slogan, as Paul preached: "True circumcision is a matter of the heart, spiritual and not physical." [28]

Thomas Didymus, in rejecting physical circumcision, alleges that Jesus of Nazareth answered his disciples' question "Is circumcision profitable?" thusly: "If it were profitable, our fathers would have begotten us circumcised from our mothers' wombs." [29]

The expiatory death of Christ, relieving humanity of its

[28] *Pròs Rōmaíous* (Romans 2:29).
[29] *Gnostic Gospel.*

burden of original sin and sexual guilt, effectively challenged the mystico-rationalistic motive of circumcision: a psychophysical atonement for carnal lust. But with the exception of a few ultraliberal Jews, only uncircumcised Gentiles were convinced that "in Christ Jesus neither circumcision nor uncircumcision is of any avail: only faith working through love." [30]

Opposition arose not only from orthodox Jews but from Christian Jews, who held that salvation could be realized only through circumcision.[31] In deference to these dissonant elements, Paul personally cut off the prepuce of his convert-colleague Timothy, whose mother was Jewish and father Gentile. A test case, however, was made of aide Titus, who escaped deprepucization—much to the dismay of Judeo-Christians in Jerusalem.

Having set this precedent, Paul now warned his followers to "watch out for the dogs [*kúnes*, buggers], the troublemakers, the pruners [*katatomén*, circumcisiomaniacs or "mutilators of the flesh"]." [32] He wished that they "would mutilate themslves!" [33] Joseph Klausner comments:

> He cursed and reviled and abused not only his enemies who persecuted him, but also those who opposed his opinions. . .

30 *Pròs Galátai* (Galatians 5:6).
31 Acts 15:1: "Unless you are circumcised according to the custom of Moses, you cannot be saved."
32 *Pròs Philippésioi* (Philippians 3.2).
33 *Pròs Galátai* (Galatians 5:12).

> Because they were advocating circumcision in opposition to his opinion that circumcision was annulled, they deserved to be castrated as well as circumcised! . . . Jewish circumcision . . . he called by the opprobrious name of "amputation" or "lopping off." [34]

In his letter to the Galatians, Paul demonstrated a remarkable discernment of the psychology of his detractors: the "amputation party" or "*tèn katatomén*," "those who mutilate the flesh." He wrote: "Those who would force you to be circumcised merely want to make a good showing in the flesh. . . . These same receivers of circumcision do not otherwise obey the [Mosaic] Law, but they want you circumcised so that they can glory in your flesh."

Misery also loved company. "You are not recognized among men by any other mark than your fleshly circumcision," said St Justin—which observation, Tertullian noted (*Responsa ad Judaeos*), would keep the Jews out of Jerusalem, as ordered by Emperor Hadrian in A.D. 132. For, in his opinion, this mark was made to betray them to their enemies: God had ordained circumcision (*i.e.*, stigmatized His Chosen People) that the Jews may be recognized and punished for their sins!

[34] *From Jesus to Paul.* This opprobrium is expressed in Greek by the punning of *peritomé* (the cutting around; cut-around: circumcision) and *katatomé* (the cutting back; cutback: retrenchment).

CIRCUMCISION TAX

Every circumcised Jew in the Roman Empire suffered a special tax similar to the Muslim *jizyeh* (shearing) or capitation levied on the uncircumcised in Islamic lands. This was the so-called *fiscus Judaicus* (Jew money) instituted by Vespasian after the fall of Jerusalem in A.D. 70. Its official name was *tributum templum*, or "temple tax," the unstolen portion of which was appropriated for the upkeep of Jupiter's shrines.

This tribute was exacted arbitrarily and outrageously by almost every revenue official. Just as all males attempting to enter Jerusalem were compelled to pull out their penis and prove to the gatekeeper that they had a prepuce, so all taxable males were periodically examined to see if they should be subject to the circumcision assessment. Most Jews endured the indignity of having their genitals handled and ridiculed by Roman soldiers. A few became epispastics (*recutiti*) to escape the extortion, but the greatest number of "prepuce-pullers," or *mashûkîm*, were those Christianized heretics who did not wish to be identified with their former faith.

Martial, in a vicious epigram (7:40), alludes to this ex-

action as "*mentulam tributis*" (shaft tax) when he advises the money-grubbing Chrestus to fellate a *verpa:*

You won't lick mine, which is respectable and small,
But that of a fugitive from fire-ravaged Jerusalem,
Condemned of late to shaft tribute.

BAR-COCHEBA REVOLT

In A.D. 132, Emperor Hadrian (a fanatic Greco-Romanizer) amended the criminal code to include circumcision as a capital offense equivalent to castration and murder and punishable by death.

Emil Schürer comments: "The special feature of this legislation was not that it aimed at the rooting out of Judaism, but that it placed circumcision on the same level with castration, and punished its practice accordingly." He adds:

> The prohibition of circumcision was, according to Jewish notions, equivalent to a prohibition of the Jewish religion generally. So long as this prohibition was maintained and acted on, there was no use speaking of a pacification of the Jewish people.[35]

According to Spartian (*Vita Hadriani*), the ultimate cause of the bloody Bar-Cocheba Rebellion (A.D. 132–135)

[35] *A History of the Jewish People in the Time of Jesus* (*Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi*).

was Hadrian's edict forbidding the Jews "to mutilate their genitalia." Simon bar-Cocheba, messianic leader and martyr of the ill-fated insurrection, offered Rome a choice of tolerating circumcision or exterminating the circumcised. Rome chose the latter course, happily abandoned at Bar-Cocheba's death.

One Roman senator is said to have committed suicide as a dramatic gesture to nullify the antideprepucization edict; but his suspicious friends, upon examining the corpse, found no foreskin and so dismissed him as a traitorous convert.[36]

During the persecutions that preceded the Bar-Cocheba Revolt, many Jews had their prepuces forcibly drawn by Roman officials who sought to destroy their identity; but most were recircumcised as soon as possible. So contemporary sources state, although it appears improbable if not impossible that the operation of epispasm was a reasonable success in a considerable number of cases. The skin of the penis is too resilient for permanent stretching, particularly if foreshortened by removal of the prepuce; and the results of recutition, if not perfectly hideous, must in most instances have been ludicrously conspicuous. But the very idea of attempted de-Judaization, not the token manifestation, was all-important.

Finally: some political historians of anti-Judaic bent, in

36 *Midrash Rabbâh;* 'Abdullah et-Trablusi, *Târîkh el-Yahûd.*

summing up the Bar-Cocheba Rebellion, have dismissed the Greco-Roman Jews as "bigots fighting in defense of circumcision and pigless diet." [37]

PROSELYTISM

Although circumcision (Judaization) became an underground activity in the anti-Judaic Roman Empire, persecutions across the border did not prevent the pro-Jewish Parthian Empire from claiming its share of deprepucized proselytes. Hundreds of Persians Judaized in the time of Esther, Hebrew wife of Xerxes the Great (*c.* 465 B.C.); and the most famous conversion cases in the post-Exilic period were those of Izates and Monabaz, princes of Adiabene, who were persuaded to have their prepuces clipped by a Jewish counselor at their father's court.

"A sore has broken out on our sons' flesh," Queen Helena (herself a convert) reasoned, "and the physician has advised circumcision."

"Then let them be circumcised," the king replied; whereupon every male in the royal household was ordered to be Judaized in the flesh by a zealous queen.[38]

[37] Jean Juster, *Les Juifs dans l'empire romain.* Also: T. R. Glover, *The Conflict of Religions in the Early Roman Empire.*
[38] *Midrash Rabbâh;* Flavius Josephus, *Antiquitates Judaeorum.*

Though Emperor Antoninus Pius (A.D. 138–161) abolished Hadrian's ban on Jewish circumcision, he retained that for Egyptians and others. Religious freedom was restored to the Jews, but dissemination of Judaism was opposed by retention of that part of the Hadrianic code forbidding the deprepucization of non-Jews (slaves or proselytes) under penalty of exile or death.[39]

According to Midrashic tradition, Rabbi Judah ha-Nasi (Patriarch of Palestine) persuaded pro-Jewish Emperor Marcus Aurelius Antoninus (A.D. 161–180) to become circumcised, wherefore he will lead the procession of proselytes in kingdom come. We are further informed that Judah ha-Nasi was called "*Rabbî ha-Qâdôsh*" (My Holy Master) because "he never looked upon his circumcision." After the wound was healed, Marcus Aurelius said to Rabbi: "Come; examine my circumcision." The Prince replied: "I have never looked upon my own; so, shall I look upon yours!"

It may be that Haggadists confuse the anti-Christian liberal with that degenerate teenager, Heliogabalus or Elagabalus, proclaimed emperor in A.D. 218 under the name "Marcus Aurelius Antoninus." This bastard son of Caracalla, having served as a catamite in the sun-god temple at Emesa, scandalized all Rome with his flagrant homosexual debauchery. Already an effeminate transvestite, he wished to

39 Herennius Modestinus & Julius Paulus, *Corpus Juris Civilis, ad Rescripto Antonini Pii.*

become a Gallus or Cybelean eunuch-priest by suffering complete castration; but fretful counsels, in advising against this madbrained move, suggested circumcision instead. This "token castration" seemed to satisfy him; for when a patriarchal delegation from Jerusalem paid homage to the new emperor, Marcus Aurelius Antoninus Heliogabalus proudly exposed his *verpa erecta* and demanded that each member of the delegation examine it, handle it, and comment upon its "beauty." Octogenarian Judah ha-Nasi is said to have refused, whereupon Heliogabalus shook his erection and jeered: "Your cocks are clipped, but you are all skinners!" [40]

[40] Dio Cassius, *Historia Romae;* Aelius Lampridius, *Vita Heliogabali;* 'Abdullah et-Trablusi, *Târîkh el-Yahûd.* Trablusi employs the expression "*jelîdîn el-'umayreh*" (skinners of the cockstand), equivalent to the Latin *deglupti* and *mascarpiones* (jerkoffs).

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The Judeo-Roman war

CIRCUMCISIOMANIA

John Hyrcanus I, king-hierarch of Judea (*c.* 134–104 B.C.), subdued Idumea (Edom) in fulfillment of the Yahwic prophecy that "Jacob shall lay Esau by the heel"—*i.e.*, shall have him by the privy member. Accordingly, Hyrcanus permitted the Idumeans to remain in their country as free men if they would circumcise their genitals and observe Jewish law. "And they were so desirous of living in the land of their forefathers," says Josephus, "that they submitted to the loss of their foreskins and adopted the Judaic ways of life; whereupon they were thereafter none other than Jews." [1]

1 *Antiquitates Judaerum.*

Hyrcanus' eldest son and successor, Judas Aristobulus I, waged war against uncircumcised Iturea (Galilee) and forced upon them the fate of Idumea. Strabo, in the name of Timagenes, tells us that Aristobulus was "very serviceable to the Jews"; for he not only added new territory to Judea, but bound the Itureans to Judaism "by the bond of the circumcision of their genitals"—thus confirming Montaigne's opinion that deprepucization is a kind of punishment, a transference of the "guilt complex" from the stronger to the weaker, a sort of physical blackmail or mark of socio-political mutuality.

HEROD THE GREAT

The Judaization of Idumea produced the notorious House of Herod, destined to drag Palestine to the dogs. Antipater the Idumean, procurator of Judea, was a Romanophile who did not see fit to circumcise his sons or honor Mosaic ritual; so his successor remained physically and spiritually a Gentile until about the age of twenty-five, when political ambition necessitated the expedience of having his prepuce clipped off and of proclaiming his conversion to Judaism. This gave him the governorship of Galilee in 47 B.C., but left him sexually traumatized with an inflamed phallus that incited intellectual Greco-Roman sympathies and a satyr-

iasis that betrayed his spiritual apostasy. *Psychically as well* as physically scarred, he became King of Judea (37–4 B.C.) as Herod I the Great, was married ten times, was an infamous pederast, and was the perpetrator of such crimes of passion as shocked all men of reason.

The erotic intrigue during Herod's reign was incredible. When the king appointed one of his flunkies as high priest, second wife Mariamne the Hasmonean ousted the stooge through the importuned intercession of triumvir Marcus Antonius (Mark Antony) and his powerful mistress, Cleopatra of Egypt. Ambitious Mariamne pushed the cause of her kid-brother, Aristobulus III, by playing upon the inglorious lust of the great Roman. She sent him portraits of herself ("eminent for beauty") and brother ("one of utmost comeliness"), which inspired bisexual Antony to send for sixteen-year-old Aristobulus—since he dared not summon the wife of Herod—that he might "abuse him in his amours." With Palestine in an uproar at this invitation, Herod refused to let his nephew leave—but pacified everyone by appointing him high priest.

This was a time-serving gesture on the part of Herod, whose vengeful schemes were without number, and the weapon of sex was soon wielded against poor Aristobulus. The Feast of Tabernacles was being celebrated by the royal family at Jericho, winter capital of Judea. Herod and his body servants were goat-drunk when they enticed the young hierarch to strip naked—thus violating the priestly

code against baring one's "shame"—and bathe with them in the fishponds that hot afternoon. Josephus hints that they made sexual sport of Aristobulus—"played with him in a mocking manner"—until dark, each lackey repeatedly sodomizing and onanizing the handsome youth (according to Trablusi), after which they dunked him in the water until he was drowned.

While Herod was in Laodicea, fighting Parthians with Antony, conniving Mariamne reportedly went to bed with her husband's uncle-procurator, Joseph. The accusation came from Joseph's jealous wife (also Herod's sister), Salome, who added that Mariamne committed adultery whenever it suited her ends. Without bothering to demand witnesses—of which there were none—the king beheaded his uncle in a furious fit, regarding disloyalty as more dire than adultery. Before leaving Jerusalem, Herod had enjoined Joseph to kill Mariamne at first word of his assassination by Antony, who purportedly sought to possess her!

The abject love Herod bore for Mariamne was greater than his possessive loathing, so he forgave (but did not forget) when she vehemently denied all slanderous allegations hurled at her by Salome.

When Cleopatra visited Judea without Antony, who had temporarily abandoned her, she attempted to seduce Herod. The ancient world's most influentially nymphomaniacal female apparently had no effect on the misogynistic dictator, who was determined to murder her, until restrained

by sound advice. Since Herod knew Cleopatra's power-mad motives, no carnal connection is said to have occurred between them.

Having lost her first husband by arbitrary execution, sister Salome was soon officially mated with Costobarus, governor of Idumea, who suffered an unprecedented affront when, contrary to all Jewish law and custom, she arbitrarily walked out on him without benefit of proper divorce proceedings.

Sexually distraught, sister Salome flung herself into a scandalous affair with one Sylleus, the young and shrewdly handsome Arabian ambassador. Herod slew Costobarus and insisted on remarriage—a moral as well as political expedient—if Sylleus would Judaize (*i.e.*, swear allegiance to Herod as puppet-governor of Idumea), which the Arab politely refused on excuse that he would be stoned to death (both literally and figuratively in the sense of losing his "stones") by his own people.

Herod had three handsome eunuchs who attended his person; and one day in 8 B.C. the palace chamberlain confessed that these same *castratos* had been treasonously corrupted by son Alexander, a vengefully plotting prince whose mother (Mariamne) had at last been murdered by Herod in a fit of jealousy. Dragged before their master, the eunuchs painfully revealed that they had received large sums of money from Alexander; and (according to Josephus) "when they were asked whether Alexander had

indulged in unnatural intercourse with them, they confessed it—but said they knew of no further mischief of his against his father." [2] However, when put to the rack, they divulged the whole dirty affair of usurpatory conspiracy.

Alexander had been educated in Rome, where he was taught the Roman sophisticate's taste for homosexuality. His Gentile tutors, whom Herod had rewarded with chief-counselor posts, were immediately banished. One of them had a son named Demetrius, who was Alexander's companion and lover. Herod ordered him seized and forcibly circumcised as a first measure of torture, at the same time imprisoning Alexander and wringing from him a confession that implicated Pheroras (the king's youngest brother and prime minister) and two royal confidants. The prince added that his aunt Salome "had come to him by night, and that she lay with him against his will," having purely mercenary motives.[3]

Two other sons were involved and arrested for treason: Aristobulus IV and Antipater III. No sexual scandal is attached to Aristobulus, but Antipater and Pheroras are alleged to have entered into an incestuous sexuo-political league; and "the report went also that Antipater had adulterous intercourse with Pheroras' wife, and that they were

[2] *Ibid.*
[3] *Ibid.*

brought together by Antipater's mother [and Herod's first wife], Doris." [4]

Practically every friend and family member was in cahoots against Herod the Great and against each other. When Antipater engineered a crime of passion by poisoning Pheroras, the Pharisees were plotting to put the perverted Pheroras and his nymphomaniacal sister Salome on the throne. Herod jailed Antipater and slaughtered such of the Pharisees as were publicly accused, including his chief eunuch (Bagoas) "and one Carus, his catamite, who surpassed all males of that time in comeliness." [5]

Sons Alexander, Aristobulus, and Antipater were strangled to death by royal decree; and dozens more fell by the purging sword of "justice." "Better it is to be Herod's pig than Herod's son!" quipped Octavian Augustus. When Herod himself died a week later, "his privy member was putrefied and produced worms." [6]

BERENICE AND TITUS

The last of the Herods, Marcus Julius Agrippa II, was a dissolute dictator whose Roman education disposed him

[4] *Ibid.*
[5] *Ibid.*
[6] *Ibid.*

to all varieties of vice. The most infamous of these was incest, involving his very beautiful but most notorious sister Berenice. Josephus writes:

> When the report went that she had incestuous intercourse with her brother, Berenice persuaded Polemon, who was king of Cilicia, to be circumcised and to marry her, supposing by this diversion to disprove those slanders against her; and Polemon agreed to this arrangement, because of her great riches. But the marriage did not last very long; for Berenice left Polemon—with impure intentions, 'twas said.[7]

This was her third matrimonial farce, after which she returned to the forbidden embraces of her brother in Jerusalem. Juvenal (*Satirae 6*) takes a slap at the "hard and notorious" princess, who "for a long time now has surrendered herself to savage incest." Polemon II renounced Judaism when abandoned by Berenice, but despaired of ever restoring his lost foreskin. Trablusi reckons that Agrippa's sister left the young king of Cilicia because he could not consummate the marriage, owing to a painfully sensitive penis.[8]

Two other sisters, Mariamne and Drusilla, were almost equally love-mad. At the tender age of ten, Mariamne was espoused to the crown prince of Commagene, Julius Archelaus Epiphanes, who was obliged to have his prepuce cut off. She later divorced him in favor of one Demetrius,

[7] *Ibid.*
[8] *Târîkh el-Yahûd.*

wealthy alabarch or chief magistrate of the Alexandrian Jews. Drusilla, then only six, was to take her sister's place as Epiphanes' spouse; but he refused to have her and, like Polemon, renounced Judaism and bemoaned his "mutilation." So little Drusilla later went to Azizus, King of Emesa, who also consented to circumcision. He too had cause to regret his submission to this amputation; for Drusilla soon dumped him for Antonius Felix, uncircumcised Greek freedman of the emperor Claudius and Roman procurator of Judea (A.D. 52–60), in defiance of Jewish law.

During the Judaic revolt of A.D. 66, Agrippa and Berenice proved their apostasy by siding with Rome. Their palaces were burned by furious mobs, who hurled such insults at the fleeing traitors "as are not fit to be repeated." The women of Agrippa's harem and Berenice's household were carried off to the tops of whorehouses, whereon vengefully enraged males "abused them to the utmost of their power and did such things to them as are not fit to be related." Even the statues of Agrippa's sisters were "basely abused" by the rebels, who flung their own dung and squirted their own urine and semen at them before smashing them to rubble.[9]

9 Flavius Josephus, *Antiquitates Judaeorum;* Photius, *Bibliotheca;* 'Abdullah et-Trablusi, *Târîkh el-Yahûd.* Josephus ascribes this riot to the inhabitants of Caesarea, who abused statuary after the death of Herod Agrippa I; while Photius interpolates that it was not statues but the king's little daughters themselves who were vilely assualted on brothel roofs in the sight of all: an atrocity said to account for the erotomania

Titus Flavius Sabinus Vespasianus, eldest son and generalissimo of Emperor Vespasian, quelled the Jewish Revolt by capturing Jerusalem in A.D. 70. Berenice's scandalous relationship with Titus in Palestine and later on the Palatine, where they briefly shacked, was a travesty in contrast with her formal marriage to Polemon sanctified by obligatory circumcision; for Titus, a true Roman, violently refused to be "mutilated"—yet Berenice, a true slave of passion, continued to shame Judaism by fornicating with him. When she insisted on calling herself his wife, he sent her packing—back to brother Agrippa, who was "pulling his prepuce" as a pagan praetor.[10]

THE JEWISH REVOLT

When Ventidius Cumanus was Roman procurator of Judea (A.D. 48–52) there occurred a massacre of Jews in Jerusalem that was provoked by a common sexual incident made uncommon by the solemn occasion.

It was the fourth day of Passover, during which a great

of Berenice, Mariamne, and Drusilla. Trablusi takes into account both humans and statues, proposing a more likely period as that of the revolt of A.D. 66 against Agrippa II and Rome.

10 Cornelius Tacitus, *Historiae;* Dio Cassius, *Historia Romae;* Gaius Suetonius, *Titus;* Aurelius Victor, *Historia Caesariana.*

multitude had gathered for the Temple feast, and Cumanus had ordered a regiment of legionnaires to stand guard in the cloisters to prevent possible rioting. According to Josephus, "a certain soldier pulled up his tunic and exposed his private parts to the multitude, which put those who saw him in a furious rage and made them cry out that this impious act was not done to reproach them but Yahweh Himself"—since the mocker was uncircumcised, and (according to Trablusi) since he also jiggled his mentule with added contempt. A riot resulted, in which several thousands perished. "So instead of a festival, the Jews had a holocaust; and they forgot their prayers and sacrifices, and abandoned themselves to lamentation and weeping, so great an affliction did the impudent indecency of a single soldier bring upon them." [11]

A far more profane incident triggered the Jewish Revolt in A.D. 66, when the last Gentile procurator of Judea made himself stink in the nostrils of all pious men. During the Passover celebration, when word of an uprising was rife, Gessius Florus acted to nip the "evil" in the bud and succeeded in touching off the petard of insurrection. He

11 *Antiquitates Judaeorum.* In *De Bello Judaico,* Josephus states that "one of the soldiers pulled up his tunic, turned his behind to the Jews, squatted in an indecent manner, and spoke such words as you might expect from such a posture." Apparently there were at least two mockers at work that fateful day! This obscene gesture was known to the Greeks as *anasuríasis* or "anti-Syrianism," the Jews being then classed as circumcised Syrians.

stripped the high priest naked and, putting the sacred vestments on his own uncircumcised body, made obscene gestures and remarks in contempt of Jewish ritual.[12]

During the revolt, Eleazar ben-Jairus (guerrilla chief of Masada) received the surrender of the Roman garrison at Jerusalem. He treated all but their general with treachery. "Every man was barbarously murdered, excepting Metilius; for when he begged for mercy and promised to turn Jew, and be circumcised, they spared him—but none other." [13] Trablusi adds that Metilius was seized by three rebels, his prepuce yanked forward and brutally slashed with a sword; and that when Titus retook Jerusalem, this unfortunate suffered the ignominy of other captives by being paraded nude through the streets of Rome and being continually handled by abusive legionaries, so that his *verpa* remained in shameful erection, much to the amusement of jeering crowds. The indignities that followed are easily imagined.

The same fate nearly befell two Gentile noblemen from the region of Trachonitis, were it not for the unprecedented intervention of Joseph ben-Matthias (later Flavius Josephus), governor of Galilee and rebel general. These refugees entered his camp at Sepphoris, begging political asylum from the vengeance of Agrippa II, whom they had

12 'Abdullah et-Trablusi, *Târîkh el-Yahûd.*
13 Flavius Josephus, *De Bello Judaico.*

denounced as a Romanophilic misfit. Josephus writes in his *Vita* or autobiography:

> When the Jews would force them to be circumcised, as a condition of refuge, I refused to have such force put upon them by saying: "Everyone ought to worship God according to his own inclinations, and not by force. These men, who have fled to us for protection, ought not to be so treated as to repent of their coming here."

Josephus, having pacified the prepuciophobes of Sephoris and provided for the prepuced fugitives from Trachonitis, became the first warrior in recorded Jewish history to break the common law that caused Jews to oblige those who dwelt among them—and especially those who wished to marry Jewesses—to be circumcised and Judaized, and to think nothing of killing those who refused to submit.

John of Gischala (Johanan ben-Levi) was a robber-baron as celebrated as Eleazar ben-Jairus of Masada, and he led a legion of Galilean freebooters during the great revolt and subsequent siege of Jerusalem (A.D. 66–70). Josephus says that he permitted his men to do whatever they so desired, be it robbery or rape; that they terrorized and assassinated Romanophiles and apostates, fanatically inspiring civil disobedience and messianic holy war against Roman rule wherever they roamed; and that "their inclination to plunder was insatiable, as was their zeal in ran-

sacking the houses of the rich"—whence their titles of "Zealots" (*Qannâîm*) and *Sicarii*, the Jewish Assassins or Mafia. He adds:

> As for the murdering of men and abusing of women, such was sport to them. . . . They also indulged themselves with impunity in feminine wantonness, till they were glutted therewith—dressing their long hair, putting on women's garments, besmearing themselves with perfumery—and that they might appear very comely, they painted their eyes and lips and imitated not only the ornaments but also the lusts of women, and were guilty of such insufferable pollution that they invented unlawful pleasures of that sort. And thus did they gad about the city [Jerusalem] as in a whorehouse, and defiled it from one end to the other with their impure actions. Indeed, while their faces looked like the faces of females, they killed with their right hands ["and abused each other with their left," Trablusi interpolates in allusion to the homogenitality of these *mascarpiones*]; and when their walk was effeminate, they suddenly became warriors and attacked men, drawing swords from under their finely dyed gowns, and ran everybody through whom they fell upon.[14]

After the fall of Jerusalem, such of the captured *Sicarii* or *Qannâîm* who were not executed were herded into homosexual brothels at Rome; and Johanan ben-Levi, conspicuously displayed in the victory parade of prominent Jerusalemite nudes, was compelled at prodding spearpoint

[14] *De Bello Judaico*. Trablusi reads a sodomitic sense in Josephus' assault charge against the Assassins (*Sicarii*), employing the verb doubtless used by Josephus in his original Aramaic: *ghallal* (to penetrate, to thrust through, to sodomize).

to keep his evil instrument in constant erection by a continuous self-manipulation that amused the jeering throngs. *Justitia poetica!* [15]

According to Midrashic Rabbi Aha, when "the wicked Titus" entered the "Holy of Holies" of Herod's Temple, he brought with him two Jewish harlots; and spreading out a *Sêfer Tôrâh* or Scroll of the Law on the Altar, he ordered them to lie upon it and be mounted in succession, twice discharging his semen on the sacred Scriptures.

This symbolic profanation by Titus was perpetuated by his troops, who not only pillaged the Temple but sexually abused the priests and Levites by right of conquest. The *sanctum sanctorum* was turned into a house of prostitution where Jewish females and boys suffered the lust of Roman soldiers, and it is even said that Berenice first sacrificed herself to Titus upon the altar and scriptures of her ancestral faith.[16]

AGAINST APION

The suffering in Alexandria and Damascus was no less than that in Jerusalem; for anti-Judaic pogroms were the Gentile order of the day, and thousands perished. Those who survived, if they did not escape to other areas, were

[15] 'Abdullah et-Trablusi, *Târîkh el-Yahûd.*
[16] *Ibid.*

sold into sexual slavery or had already Romanized. These Romanophilic renegades were the special target of such Christian philosophers as Clement of Alexandria, who denounced their immorality as vigorously as did the Jewish Plato, Philo Judaeus of Alexandria.

Like St. Paul, Philo attacked *paederastia*, "the bare naming of which was *formerly* an outrage. But now it is a matter of boast. . . . Now this comes, I think, from the fact that in most States prizes are actually offered for incontinence and effeminacy: the vices of the pederast and the pathic." [17]

This was the age that saw simple anti-Judaism become monstrously perverted into anti-Semitism, a systematic genocidal hatred and fear of the circumcised by the noncircumcised. Its most vociferous mouthpiece was an Alexandrian Greek grammarian-rhetorician named Apion, generally thought to be the father of anti-Semitic propaganda. Emperor Tiberius, a passive friend of the Jews, styled Apion "the universal noisemaker" (*cymbalum mundi*); and this demagogue made such a dangerous racket that Flavius Josephus felt obliged to compose his immortal apology, *Contra Apionem* (*Against Apion*), the most striking passage from which is as follows:

> He . . . laughs at us for the circumcision of our private parts. . . . However, if anyone should ask Apion which of the

[17] *De Specialibus Legibus.*

Egyptians he thinks to be the most wise and most pious of them all, he would certainly acknowledge the priests to be so. . . . Accordingly, these priests are all circumcised. . . . Apion *was therefore quite blind in his mind when, for the sake of the Egyptians, he contrived to reproach us and to accuse others who not only observe that custom he inordinately abuses, but* have also taught other men to be circumcised, as Herodotus tells us—which makes me think that Apion deservedly suffered poetic justice for his scorn of ancestral observance, since he himself was obliged to be circumcised because of an ulcer in his privy member; and when the circumcision proved too late to save him, for his penis had already putrefied, he died in terrible torment.

. 12 .
The dark ages of devilry

LORD OF HELL

The days of Jewish glory in Palestine were ended by the Roman Empire, and now began that expansion into pagan and Christian Europe which would give new glory but even greater shame. Intellectually, if not materially, the past would still be theirs—made lustrous not only by historical reality, but by such larger-than-life figures of fable as Judith, that wealthy widow who risked her virtue to become a heroine-savior of Israel. Her skillful decapitation of Holofernes, Nebuchadrezzar's generalissimo, is all the more momentous in that it frightens Achior, king of the heathen Ammonites, into circumcision and Judaization.

The last outpost of royal Jewish influence in the East

was now the Himyarite kingdom of Yemen, in southwestern Arabia, doomed to fall in A.D. 525. Its last ruler was a perverted tyrant named Zerash bin-Yusef, nicknamed "*Dhû-Nuwâs*" (Lord of the Sidelocks) because of his long ringlets. He was not unlike his predecessors, who sprang from that Hebrew colony that had fled Roman persecutions in Palestine only to rise to persecutive power in Yemen by machination and assassination.

Dhu-Nuwas seized the throne at San'a by spearing *per anum* the despotic Dhu-Shenatir, "who used to entice young men into his palace and cause them after use to be cast out of the windows."[1] From Dhu-Shenatir's passive catamite the handsome youth Dhu-Nuwas turned active pederast, assaulting the uncircumcised sons of Christians with mad abandon. He earned the epithet "*Dhû-Gehannum*" (Lord of Hell) by burning alive, in a trench filled with combustibles, thousands of Arabian Christians—"at the instigation of the Jews," Burton adds.[2]

At the urgent request of Byzantine Crown Prince Justinian, Christian Emperor Abraha of Ethiopia sent an army across the Red Sea to rescue the persecuted Christians of Yemen; and thus began the thousand-year struggle between Islam and Christianity, provoked by a disgrace to Judaism who died in the same fiery pit of his victims.[3]

[1] Richard F. Burton, *The Book of the Thousand Nights and a Night.*
[2] *The Jew, the Gypsy, and El-Islam.*
[3] 'Abdullah et-Trablusi, *Târîkh el-Yahûd; et al.*

MONOGAMY VS. POLYGAMY

Aside from circumcision, the one sexual custom the Jews brought with them to Europe that antagonized Christian ecclesiarchs was polygyny. The *jus primae noctis* (right [illegible] *droit du seigneur* (seigniorial right). customary among Gentiles as among Jews, so it aroused no antagonism.

The conception of monogamy as an ideal sexuo-legal system arose from the asceticism and spiritual-love mystique of the Church Fathers, in reaction to the social disorder and destructive hedonism of the late Roman period. Although polygamy is not conducive to a democratization of the sexes, it was officially abolished in Christendom only because it was symbolic of Oriental voluptuousness and pagan promiscuity.

It was Maimonides who declared that "It is lawful for a man to marry as many women as he pleases, even to a hundred, either simultaneously or successively." [4] But he

[4] *Delâlat el-Ḥayrîn* (*Môreh Nvûkhîm*).

was writing in an Islamic culture, for Eastern Jews, where harems were status symbols and many wives were masculine attributes. The custom died a quick death in Ashkenazic northern and central Europe—with the exception of Sephardic Spain and Portugal, where it lingered on among the wealthy till the end-all Inquisition.

The early-marriage tradition of Israel found acceptance in Christendom, whose precocious children bedded and wedded at or even before puberty; but that Talmudic *mishnâh* stating "A girl of the age of three years and one day may be betrothed by sexual intercourse" inspired not a few *Talmud*-burnings and local pogroms.[5]

While the question of virginity was of no account in Europe except to the pious, the children of Israel generally honored their ancient notions of sexual property rights and negotiable female assets—whence the familiar and influential Yiddish *schatchen* (Heb. *shadkhân*), or marriage broker—for "The Jews were the first to attribute an excessive importance to the hymen; and this opinion, which is maintained to the present day, principally in the Ghetto, was also adopted by the Christians." [6]

[5] *Ṭohârôth: Niddâh.* Interpolaters were obliged to add, "subject to her father's approval," lest Jews be accused (as they certainly were!) of seducing and debauching little Christian girls. The ruling, rarely observed, seems incredible if not of facetious origin; *e.g.:* "If one is younger than this age, intercourse with her is like sticking a finger in an eye."

[6] Dr. J. R. Spinner, 4th Congress, World League for Sexual Reform

JEW-GENTILE SEXUALITY

The reproduction problem of Mosaic times was perpetuated in the European ghetto of the Middle Ages. Though cabalistic Jewish philosophy sang the praises of fruitful connubial intercourse, it rarely troubadourized the earthy romanticism or free-love mania then popularly prevalent in the Christian world but dismissed as hypocritically immoral by official Judaism. Young Jewish males and females were often scrupulously segregated; matches were made at puberty by rabbis or, among the wealthy, by marriage brokers; and the first sight and contact of two betrothed adolescents commonly came on the day of their legal union. Hence, for the preservation and prosperity of European Jewry, matrimony became a highly institutionalized obligation. Fornication (with the exception of preadolescent incest) was virtually unknown, homosexuality insignificant, adultery and divorce uncommon, and the act of creation so systematized as to leave nothing to "romantic" chance in the formidable struggle for survival.

Strangeness and ignorance breed fear and enmity, and

(Vienna, 1930). The official Christian adoption of Jewish hymenophilia was consistent with Virgin-Mariolatry and the Immaculate-Conception mystique, extolling the symbolic virtues of feminine purity.

there were as many social as religious reasons why associations between Christians and Jews were discouraged, if not prohibited, by the leaders of both faiths.

The *Babylonian Talmud* (*Nezîqîn: 'Avôdâh Zârâh*) states that the Hasmonean Court decreed that "intercourse with a heathen woman was a culpable offense." Rabbi Nahman ben-Isaac commented:

> They decreed in connection with a heathen child, that he [from the age of nine years and one day: the Talmudic age of initial ejaculation or puberty] would cause defilement by seminal emission, so that an Israelite child should not become accustomed to commit sodomy with him.

The haphazard mingling of Jewish and Gentile children, with subsequent comparisons of circumcised and uncircumcised organs and that sex play characteristic of childish curiosity, was as inevitable as adult mixing.

For the sake of Jew-Gentile accord, broken enough by other bones of contention, few rabbis voiced the antimiscegenetic *mishnâyôth* and *gemârâ* of Talmudic times, then concerned with questions of personal pollution rather than racial purity. One vociferous exception was Asher ben-Yehiel, Chief Rabbi of Toledo in the late thirteenth century. Reacting violently to the anti-Judaic Inquisition, he decreed that any Jew caught in a sexual act with a Christian should suffer his or her nose to be cut off. When Yehiel assumed chief-rabbiship, such interreligious relations were very common; and the only popular distinction

made between Jew and Gentile was a piece of skin, which many a Christian lost for the sake of his Jewish sweetheart!

Yehiel may have been satisfying the demands of the Church rather than the suggestions of the Synagogue with such a decree, but in any event the Christian powers that be were at no disadvantage and consistently issued edict after edict forbidding Jew-Gentile sexual commerce. Some examples are as follows:

Theodore of Tarsus, Archbishop of Canterbury (668–690), declared in his *Liber Paenitentialis:* "If in any way a Christian female accepts a gift from a perfidious Jew, and also voluntarily commits fornication with him, she will be separated from the congregation with great affliction for one whole year, doing nine years of penance thereafter."

At the Fourth Lateran Council of 1215, Pope Innocent III ratified this declaration: "That Jews be distinguished from Christians by their garb. . . . Wherefore it sometimes happens that Christian men mistakenly mix with Jewish or Saracen women, and Christian women with Jewish or Saracen men: lest, therefore, under the veil of this sort of error they should find an outlet for excessive mingling so worthy of condemnation, we rule that such people of both sexes, in every Christian country and at all times, be distinguished from other peoples by their style of public garments."

"Coition with a Jewess is precisely the same as if a man

should copulate with a dog." So ruled a Parisian tribunal when it sentenced a Gentile man and his Jewish mistress to be burned to death for such bestial sin, and the same charge of "sodomy" stood in thirteenth-century England as an excuse for sending heretical miscegenists to the stake. Sexual intercourse with Turks, Saracens (Infidels), and Jews—"perfidious Jews" (*perfidus Judaeis*), begad!—was thus equivalent in the ecclesiastical mind with sodomy and bestiality, and to be punished accordingly: "If a Man lyeth with a Beaste, he shall be put to Death; and ye shall kill the Beaste also." [7]

In 1265, Alfonso X the Wise of Castile and León promulgated his *Las Siete Partidas*, the foundation of Spanish jurisprudence, in which we read "Concerning the Jews":

> What Penalty a Jew Deserves who has Intercourse with a Christian Woman:
>
> Jews who live with Christian women are guilty of great insolence and boldness, for which reason we decree that all Jews who hereafter may be convicted of having done such a thing shall be put to death; for if Christians who commit adultery with married women deserve death on that account, much more do Jews who have sexual intercourse with Christian women, who are spiritually the wives of Our Lord Jesus Christ because of the faith and the baptism which they receive in His name.

In 1348, Spanish law actually condemned to death any Jew caught *in flagrante delicto* with a Christian female—

[7] Leviticus 20:15.

even a prostitute. No such ruling applied to homosexual behavior, nor to Christian males consorting with Jewish females, since these offenses were considered beyond the pale of Mariolatry.

A Mainz ordinance of 1422 ordained that any Jew who gained carnal knowledge of a Christian female was to have his *Ding* cut off and an eye gouged out. Similar laws were perpetrated throughout Europe, and rigorously enforced by religious if not civil authorities. At any cost, Christian purity had to be protected from Jewish perfidy!

The libelous scandal that Jews were employing Gentile servants merely to lead them into sin and away from Christianity was rampant in the Middle Ages, and excited the prurient attention and self-righteous indignation of the clergy—itself bent on "putting the Devil (*cazzo*) in Hell (*cunno*)," if we are to believe Boccaccio and numerous other observers of ecclesiastical evil. Lurid woodcuts of sinister-looking Jews forcibly deprepucizing poor little Christian boys and raping the "spiritual wives" of "Our Lord and Saviour" were broadcast over all Christendom by rabble-rousing fanatics and gloated upon by superstitious ignoramuses. Undoubtedly a number of Jews entered into unholy alliances with their Gentile servants, many of whom must have freely submitted to circumcision and Judaization without benefit of demonic prepossession. Human nature will follow its natural course in these matters, despite and even *because of* all obstacles, and to charge

medieval Jewry with a concerted conspiracy of sexual corruption was woefully characteristic of the epidemic paranoia and hysteria that afflicted Roman Catholicism and the Dark Ages of Devilry.

What fanaticism dictates, fatuity believes; so we encounter the following accusation made in all earnestness by Pope Innocent III in his fateful epistle (1182) to Philip Augustus II of France, notorious for his subsequent persecution of Jews: "They do not hesitate to hold Christians as slaves and nurses, with whom they sometimes carry on abominations which it is more proper for you to punish than for us to unfold!"

A bull of Pope Gregory IX (1227–41), parent and prime mover of the Holy Inquisition, charges that "they possess Christian slaves whom they cause to be circumcised and whom they compel to Judaize. Furthermore, some Christians (in name only) go over to them willingly and, following their rites and customs, suffer themselves to be circumcised and publicly profess themselves Jews. . . . Besides which they have, in their own houses, Christian nurses and maidservants who there commit with them such enormities as are an abomination and a horror to all who hear of them."

PROSTITUTION

Maimonides, among others, viewed prostitution and adultery as practical threats to socialization and civic order: "If the prohibitions did not exist, several men might by chance come to one woman and would naturally quarrel with each other. They would in many cases kill one another, or they would kill the woman." [8]

Crimes of passion, like family feuds, were as ordinary in medieval and Renaissance Europe as in the East. But where Jews were feared as sorcerers and devils incarnate, the blame for sexual criminality fell upon them as scapegoats *par convenance*.

Renaissance Jewry adopted the hedonism and libertarian spirit of fellow Christians, and thrived in an atmosphere of intellectuality and amorous intrigue. Sex offenses were numerous, and Jewish homosexuality reached an all-time high. Prostitution flourished as in the Biblical Age of Kings, and rabbis failed to shut down brothels except in such instances as when fifty Jewish prostitutes were burned to death in Rome during a papal purge.

In Florence and Toledo, for example, rabbis winked at heterosexual whoredom as a safeguard against fashionably

[8] *Delâlat el-Ḥayrîn* (*Môreh Nvûkhîm*).

rampant adultery and homoeroticism. Besides, restrictive measures were futile in areas where Gentile bawdyhouses were legally confined next to or within the Jewish quarter, since Jew and whore both wore the discriminative yellow "badge of shame." But traditional morality was not wholly compromised; for conservative romantics and rabbinical observers still lamented the fact that most Jewesses entered into legal matrimony in a swollen state, thus rivaling their Christian cousins. Few in this fast-and-loose world seemed to consider as worthy of application the Talmudic exposition that "A woman who plays the harlot makes use of an absorbent (*môkh*) in order to prevent conception." [9]

When harlotry was held to be of national utility, a sop was thrown to the Church in the form of anti-Jewish restrictions. An infamous example of such pornocratic sanctimony involves Joanna I, Queen of Naples and Countess of Provence, a grotesque caricature of feminine regality who followed the fate of nymphomaniacal Roman Empress Messalina.

In the Year of Our Lord 1347, at the tender age of twenty-one, "our good Queen Joanna" erected in the fair city of Avignon a free-to-all whorehouse, tastefully termed "The Abbey," "for the pleasure of the public." Among the many conditions governing this charitable institution

[9] *Nâshîm: Yebâmôth.* The *môkh* (lit. "fleece") was a woolen pessary commonly employed as a diaphragmatic contraceptive by Semitic courtesans.

was that compelling all inmates to undergo weekly V.D. examinations, wherefore such uncommon prophylactic providence favorably exposed Joanna as "a friend of man" and a do-gooder of undoubted piety. The last paragraph of her statute, however, reveals the cloven hoof:

> Further, it is the will of the Queen that the superintendent permit no Jew to enter this house. Should one cunningly creep in unnoticed and try to have intercourse with one of the maidens of the house, he shall be arrested and immediately whipped through all the streets of the town.

Records show that several Jews dared to penetrate "The Abbey," and that several Jews were duly punished by Joannaic decree.

This same paragon of Christian charity caused her first husband, Prince Andrew of Hungary, to be strangled to death because his virile parts and venereal prowess did not measure up to what his handsome physique had led her to expect. Her equally sex-mad successor, Joanna II, was the butt of this extraordinary comment by Jean de Sponde: "It was probably to expiate her scandalous amours that she did good to the Church by allowing Capistran [anti-Semitic papal inquisitor and crusader, St. John of Capistrano] to worry the Jews."

The archives of the Republic of Venice (in the Court of Requests, *Capitulary of the Night Watch*, July 14, 1424) contain the pronouncement that "If any Jew shall be found

with any Christian woman, or it be proved that he has lain with any Christian woman of the public place [*i.e.*, bordello] upon the Rialto, the said Hebrew shall be subject to a fine of 500 ducats and shall spend 6 months in a lower-class prison. If, however, the woman is not of the said public place upon the Rialto, he shall spend a year in a lower-class prison and shall pay a fine of 500 ducats: in connection with such penalties or any one of them the said Hebrew shall be granted no leniency, grace, remission, discount, nor any other favor of any sort, with a fine of 200 ducats for whomsoever shall be a party to the compounding or contravention of this provision."

Since prostitution is a violation of Mosaic law, and since prostitutes were therefore little concerned with piety or with pollution by the uncircumcised, Jewish brothels were rarely closed to Christians. However, while scarlet women in general refused no man merely because of his foreskin, most faghouses and many Jewish homosexuals rejected the prepuced for hygienic or superstitious reasons. This preference is equally prevalent today among non-Jews who regard the circumcision ritual as routine, therefore a desired mark of modern man.

HOMOSEXUALITY

J. A. Rogers (*Sex and Race*) opines that "Homosexuality is undoubtedly one of Nature's expedients for checking population growth while not withholding pleasure." This provocative explanation seems to have been the medieval attitude. And certainly Renaissance man was more interested in pleasure than procreation, else he would not have taken up the Greco-Roman pursuit of sophisticized polysexuality. The ultraorthodox position assumed by Maimonides was never popular:

> If in the natural way the act is too base to be performed except when necessary, how much more base is it if performed in an unnatural manner and only for the sake of pleasure! [10]

Although the Jews simply followed Gentile fashion in their general acceptance of homophilia, certain elements of Christendom were somehow convinced that Jewry had perverted all Europe by introducing ancient Hebrew customs of sodomy and bestiality wherever they settled; hence the *double-entendre* inherent in an admonition from the ninth-century sacramentary of Roman Catholic liturgy: "*Pro Judaeis non flectant*" (Do not bend to the Jews).

[10] *Delâlat el-Ḥayrîn* (*Môreh Nvûkhîm*).

More bestial than naked beasts
Are all the Jews, without a doubt.[11]

So penned the twelfth-century poet-prior Gautier de Coincy, who lampooned the Jewish child ("touched by grace") thusly:

To Christian kids he brings good cheer:
He plays with them both front and rear.
Without the little Jew,
They know not what to do!

If the medieval man on the street thought that all Jewish rabbis and physicians were sorcerers and poisoners, he was parroting the man in the sanctuary. The celebrated twelfth-century historian-theologian Guibert de Nogent, for instance, blamed the flagrant immorality of the Roman Catholic clergy on Jews and Judaic influences, citing (*De Vita Sua*) as one example the apocryphal case of a monk who asked a Jewish doctor to reveal the secrets of his profession. Satan, in the guise of this Jew, replied: "You will make a libation of your sperm; and when you have spilled it before me, you will taste it first as a worshiper should." After the monk had masturbated, the satanic Jew tasted and employed his semen for purposes of conjuration and ensorcelment, leaving the poor celibate a compulsive mas-

11 *Plus bestial que bestes nues*
Sont tuit Juif, ce n'est pas doute.

turbator for the rest of his life; "and it was as a result of this horrible libation that he came to deny the Christian faith," and it was by consorting with perfidious Jews that pious Christians were perverted into onanists and sodomists!

According to medieval Catholicism, Onan was a heretic for spilling his sperm by the heretical act of "self-pollution." Onan was a Jew, so by extension all Jews are self-abusers; they are damned to make seminal sacrifice to Satan, and they seduce others to satanic sexual abuse. They are charged with having invented the Black Mass, an obscene orgiastic parody of Roman Catholic rites; and like the epidemic ritual-murder and forcible-circumcision charges hurled at them year after year, they are even accused of such diabolism as ceremoniously sodomizing pigs and goats *ad majorem diaboli gloriam.*

This and other Satanistic libels may have been aborted by those scandals arising from Talmudic revelations; *e.g.*, "He [Balaam] made magic by means of his penis; . . . he committed bestiality with his jackass." [12] And in the *Zohar* we read: "In order to conjure up the unclean spirit from that Evil Serpent, the wicked Balaam befouled himself nightly by bestial intercourse with his ass; and he would then proceed to his divinations and sorceries."

Numerous stone monuments and churches in Germany, Austria, and the Low Countries showed crude carvings of

12 *Nezîqîn: Sanhedrîn.*

Jews suckling and fornicating with sows.[13] Martin Luther mentions such a spectacle in his anti-Judaic diatribe, *Vom Schem Hamephoras:*

> Here in Wittenberg, on our church, a sow is carved in stone. Some young piglets and some Jews are suckling her. Behind the sow is a rabbi. He raises the sow's right leg. With his left hand he pulls out his member, leans over and diligently contemplates the *Talmud*, as if he desired to learn everything very subtle and special from it.

CONTRA CIRCUMCISOS

No criticism came from the Church for useful evils. Until the early nineteenth century, the papal choir of the Sistine Chapel was supplied with male sopranos by the simple process of castrating boys. Many of these world-renowned *castrati* were made in and imported from France —especially Verdun, where Jews ran eunuch factories of great notoriety. The Moorish caliphs of Córdoba were under contract with these French Jews for their supply of *khiṣyân* or "deballed ones."[14] Thus, from a capital crime in pagan Rome, castration became an artistic virtue in the Christian Era!

13 See: Eduard Fuchs, *Die Juden in der Karrikatur.*
14 'Abdullah et-Trablusi, *Târîkh el-Yahûd.*

Jewry was even commended now and then on certain of its customs, particularly in regard to menstruating women. Said thirteenth-century Franciscan monk Berthold von Regensburg: "See how a dirty Jew, who stinks like a goat, keeps continent at that time with great zeal. For as long as the Jewish wife makes a knot in the bedsheet, and as long as the Jew sees the knot hanging there, he must avoid that bed like he would the Devil. And so should you be continent at that time."

The liberal Spanish casuist, Dr. Tomás Sánchez, made extensive use of Jewish sources in his *argumenta; e.g.:*

> Two women having appeared at the synagogue to complain about sodomitic relations with their husbands, this response was given them by the rabbis: that man is master of woman and therefore may do with her as he pleases, just like one who buys a fish; for he may make use of either her anterior or posterior parts at his own free will and pleasure.[15]

But whatever was accepted or rejected, used or abused, circumcision remained above all else in the black books of official Christendom.

The *Codex Theodosianus* (A.D. 438), while not banning

[15] *De Matrimonio.* The orthodox Jewish prayer, "Blessed be His name that He did not create me a woman," is applicable here! Contrary to Maimonides *et al.*, sixteenth-century Polish philosopher-rabbi Moses ben-Israel Isserles declared that "It is permissible for a man to do with his wife whatever he wishes. He may have intercourse at any time he wishes, he may kiss any part of her body that he wishes, and he may mount her in the usual manner or in an unusual manner." However, one who avoids what is "permissible" is considered "holy"!

deprepucization of Jewish infants, rigidly forbade such mutilation of Christian slaves under penalty of death; for circumcision was equated with actual Judaization, and anyone revealing the fleshly mark of Abraham was considered a Jew.

It seems that certain zealous Jews, numbering among them the chief slave-traders of Europe, were deprepucizing their stock by wholesale—not in a conspiracy to de-Christianize Europeans in the flesh, as some fatuates charged, but for psychological and Talmudic motives. Superstitious fear of household contact with the uncircumcised, considered "unclean" by tradition and law, necessitated the artificial purification of all *gôyîm* servants by the Abrahamic covenant. Sexual connection between Gentile slaves and Jewish children being rife, at least such contact would entail the conjunction of organs sanitized, sanctified, and legalized by removal of that peccant part. In fact, all caliphal eunuchs and papal *castrati* manufactured by Jews were routinely deforeskin'd.

The *Codex Justinianus* (A.D. 534) condemned to death any Jew who circumcised a Christian, to exile, any Jew who kept a Christian slave.

Pope Gregory the Great (590–604) referred to the wholesale circumcision of Christian slaves, traffic in which was forbidden by the Theodosian and Justinian Codes, as characteristic of "*superstitio Judaica*" or Judaic fanaticism.

In 1267, the Holy Council of Vienna decried "the in-

solence of certain Jews who seduce Christians to Judaism and compel them to suffer circumcision"; and Anton Bonfin (*Rerum Hungaricum Decades*, 1494) gave false credence to ritual-murder charges by stating that "the traditions of their ancestors tell them [*i.e.*, the Jews] that the blood of a Christian is an excellent balm for healing the wound produced by circumcision" and that "they are obliged, by virtue of an ancient and secret commandment, to offer yearly sacrifice with Christian blood and their own semen." Jews are even saddled with the sin of masturbatiomania, owing to Gentile observance of the *môhêl*, or circumciser, routinely clasping the babe's penis with thumb and forefinger and gently stimulating an erection to facilitate the delicate operation, and are heavily burdened with the terrible guilt of being fellatiomaniacs: a scandal aroused by Gentile observation of the circumcisional routine of *metzîtzâh*, or styptic suction of the wound by the circumciser's wine-daubed lips, a highly controversial procedure suggestive of perverted penis-sucking and held indicative of Jewish perversion as well as explanatory of alleged Jewish addiction to fellation. Freudian theories of sexual traumatism were thus afloat in an earlier age!

When Luther learned that many "reformed" Bohemian Christians had converted to Judaism and suffered circumcision, he remarked angrily: "I hope I shall never be so stupid as to be circumcised! I would rather cut off the left breast of my [wife] Katharina, and of all women!"

THE HOLY PREPUCE

The commonfolk, however, were not so circumcisiophobic —especially hysterical females, who worshiped "*Praeputium Christi*": the Holy Prepuce.

Roman Catholicism faithfully celebrated a Feast of the Circumcision every first of January, commemorating the fleshly Judaization of Jesus Christ, but official Church position on the operation itself was characteristically if not hypocritically contradictory. Accordingly, a pseudophallic festival and cult of "*Sainct-Prépuce*" sprang up in the Middle Ages in the Belgian duchy of Brabant, then a notorious hotbed of pagan-Christian phallicism.

Godefroy de Bouillon, a prime mover of the First Crusade, is said to have brought the first Holy Prepuce from Jerusalem. Eleven more such desiccated foreskins, each alleged to be the original one clipped from "Our Lord and Saviour Jesus Christ," were to be enshrined in European cathedrals. That in the Abbey of Coulomb (Chartres) was reverenced as a sterility cure and childbirth facility; and Catherine of Valois, queen of England's Henry V, borrowed it to ensure safe delivery of the future Henry VI.

Though circumcision was held in horror by most pious Christians, *praeputii Christi* were revered with great super-

stition as soon as the Crusaders broadcast them as curiosity pieces presented by Muslim sharpers in the Holy Sepulcher. Antwerp (*Antwerpen*), established in what was the center of the St. Prépuce cult, is thought to derive from *anti-verpum* (against the circumcised) out of organized orthodox opposition to the prepuciophilic heresy that even inspired its male zealots to slice off their own foreskins.

Complemental to these dozen Holy Prepuces was the most sacred relic of one Parisian church: "*pudenda muliebria Sanctae Virginis*"—the private parts of the Blessed Virgin—rescued from the Holy Sepulcher! [16]

François Rabelais was first, with his *Pantagruel* (1533), to mock Church prejudice by a left-handed defense of circumcision:

> The females at the beginning of the world, or a little after, connived to skin the males alive (*escorcher les hommes tous vifz*); for they wanted to have the game in their own hands. And to act upon this manipulation, they promised, swore, and covenanted among themselves by the bloody Saint Jock (*sainct sang breguoy*). But oh, the impotent ambition of women! Oh, the utter infirmity of that feminine sex! They began to flay the men, or "skin" them (*gluber*) as Catullus puts it, by that part which gave them the most pleasure: to wit, the nervous and cavernous member (*le membre nerveulx, caverneulx*); and though 'twas over six thousand years ago, still they haven't stripped any more than the head. Thus, for mere spitework,

[16] J. A. Dulaure, *Des divinités génératrices* (*The Gods of Generation*) *& Histoire abrégée des différens cultes;* P. C. Remondino, *History of Circumcision; et al.*

the Jews cut off a certain piece of skin in circumcision: choosing to be called "clipcocks" and "bobtail porkers" (*recutitz et retaillatz marranes*) rather than to be skinned by females, as are males of other nations. My wench, answering the call of duty, will strip it for me if need be. I give her a free hand; but rest assured that I do not give her full play to flay it all, my Good King! [17]

[17] "They [women] shall skin your head" (Genesis 3:15, "*Hûa yishûfek râsh*") is here suggestive! The Greco-Latin *glubo*, French *écorcher*, Arabic *jallad*, and Old English "to strip" (also "to skin" or "peel") are indicative of male masturbation: the common "jerking-off" technique. "To flay the head" (*écorcher la tête*) in French is to rub the glans with the prepuce during self-manipulation, a practice which Rabelais assumes is prevented by circumcision; however, the skin of the penis is stretchable enough that the prepucial remnant will at least rub the corona or touch the rim of the glans. In any case, circumcision facilitates masturbation by removing a ring of flesh whose dry friction will irritate; hence the uncircumcised, unless lubricated, will generally hold back the foreskin from the crown during manualization.

. 13 .
Renaissance roués

MESHULLAM BEN-MENAHEM

The affluent and influential Jewish population of Renaissance Europe contributed its share of hedonists to match those notorious Gentiles who made this period one of high erotic adventure.

Meshullam ben-Menahem (Bonaventura da Volterra) was the scion of powerful Florentine loan-bankers and boon companions of the Medicis. An intimate of Lorenzo the Magnificent, he followed his friend in flagrant immorality and was once convicted of "carnal violence." On Lorenzo's advice, Bonaventura pilgrimaged to Palestine in 1481 to escape prison and possible execution.

ELIJAH DEL MEDIGO

Elijah del Medigo was a young and handsome Jewish scholar who, as translator and philosopher, was better known as "Elias of Crete" (*Elias Cretensis*). At Florence, he became the protégé and lover of equally young and handsome philosopher-humanist Conte Giovanni Pico della Mirandola, whom he tutored in Hebrew, Arabic, and the *Qabbâlâh*. Only in the Age of Humanism could circumcised and uncircumcised fuse so freely; but when the indiscriminate number of Pico's amours shamed Medigo, and when the sensitive *Hebreo* contracted a venereal infection from his patron, the affair ended.

GUGLIELMO RAIMONDO DA MONCADA

Medigo's successor was the Sicilian translator-Hebraist and Christianized son of a rabbi, Guglielmo Raimondo da Moncada, whose literary name was "Flavius Mithridates." Moncada was aggressive and possessive, violently resentful of Pico's other lovers—particularly the poet-Hebraist Girolamo Benivieni, whom he hated with a passion. Mon-

cada was finally dismissed for antihumanistic emotions; whereupon, in his writings, he dared to take repeated scandalous slaps at Pico and company for their outrageous amorality.

JOHANAN BEN-ISAAC

After Medigo and Moncada, Pico della Mirandola became intimate with Johanan ben-Isaac (Giovanni Alemanno), a professional tutor and scholar who wrote a philosophical treatise on the *Songs of Songs* entitled *Ḥêsheq Shlômôh* (Solomon's Lust).

ABRABANEL, PORTALEONE, SARFATI, AND ZIFRONI

Celebrated Jewish libertines also included poet Don Judah León Abrabanel (known in Spanish-Italian literary history as León Hebreo or Leone Ebreo, author of *Dialoghi di amore*, or *Dialogues of Love*), who served in Naples as personal physician and astrologer to the Great Captain (*El Gran Capitán*), Don Gonzalo Fernández de Córdoba, whom Nicolas Chorier (*Satirae Sotadicae*) styles "an in-

veterate pederast and a rabid cunnilinguist"; Leone de' Sommi Portaleone: playwright, impresario, and empirical authority on women; Joseph Sarfati (Giuseppe Gallo), erotic poet and doctor, son of papal physician Samuel Sarfati; and Immanuel Zifroni (Immanuele Romano), the Jewish Dante and Boccaccio whose ribaldry was condemned as a threat to public morality by ultraorthodox Talmudist Joseph ben-Ephraim Caro (*Shulḥân 'Ârûkh*), and whose self-styled nickname was "The Prince of Lust." [1]

[1] See: Israel Abrahams, *Jewish Life in the Middle Ages;* J. S. Golub, *Medieval Jewish History;* Malcolm Hay, *Europe and the Jews;* Jacob R. Marcus, *The Jew in the Medieval World;* James Parkes, *The Conflict of the Church and the Synagogue* & *The Jew in the Medieval Community;* Cecil Roth, *The Jews in the Renaissance* & *A History of the Jews in Italy;* Hermann L. Strack, *The Jews and Human Sacrifice;* Edward A. Synan, *The Popes and the Jews in the Middle Ages;* Joshua Trachtenberg, *Jewish Magic and Superstition* & *The Devil and the Jews;* A. Lukyn Williams, *Adversus Judaeos.*

. 14 .
The Holy Inquisition

ADVERSUS JUDAEOS

It is absurd to suppose with the "liberal" writers of the nineteenth century that whole colonies have been expelled, driven away half naked, from England and France, from Germany, Spain, Portugal, and other Christian kingdoms; that communities were imprisoned in Ghettos, and subjected to tumultuous and wholesale massacres; and that thousands of individual Jews and Jewesses, old men and children, were roasted with dogs over slow fires, were skinned alive, tortured, dismembered, and slain like savage beasts for the mere frenzy and the ignorance of superstition, for simply diabolical barbarity, and for clipping coin or for claiming more than two shillings per week as interest on a loan of twenty shillings.[1]

1 Sir Richard F. Burton, *The Jew, the Gypsy, and El-Islam.*

Burton suggests that Jews were persecuted for their "abnormal powers of intellect," "intense vitality," and "a persistency of purpose which the world has rarely seen." In other words, Jews were persecuted because they wished to remain Jews in a Gentile world. They determined a destiny of suffering by their refusal to assimilate, and that they retained a democratic spirit while plagued by undemocratic incubi bears testimony to this "intense vitality" that transcended all immediate enervation.

Judaism and Jewry posed a real threat to organized Christianity, haunted by demons of paranoia and beset by *bêtes noires* of blind faith. The Jews, as makers of law and maintainers of enlightenment in dark ages of barbarism and injustice, seemed to symbolize heretical humanism in its most menacing carnal-minded aspect. So the irrational, otherworldly child turned against its practical, well-judged parent.

Clerical attacks upon and public burnings of the *Talmud*, because of its "obscene" and "anti-Christ" contents, were often instigated by renegade Jews such as Fray Alonso de Espina, author of the influential *Fortalitium Fidei Contra Judaeos* (Fortress of Faith Against the Jews). Decisive in the dissemination of anti-Semitism, this fanatic *converso* waged a forced-Christianization campaign in the mid-fifteenth century, accusing Jews of being traitors, sodomists, child-murderers, rapists, usurers, poisoners, blasphemers, bigamists, and every other vile attribute known to

man and beast. It is no wonder that Torquemada chose Espina as his mouthpiece!

Flames of hatred were fanned by the unfortunate fact that certain medieval Jewish chroniclers and clerics insisted on referring to Jesus Christ as "that hanged bastard" and "that son of a criminal," the Virgin Mary as "that whore," the Christian Church as "that house of corruption" and Christians as "the impure uncircumcised," the sign of the cross as "that evil sign," baptism as "pollution," etc. Most notorious of these anti-Christian diatribes was the anonymous *Sêfer Tôlodôth Yêshû ha-Nôtzrî* (A Biography of Jesus of Nazareth), which describes the alleged illegitimate origin and wicked ways of Christendom's Saviour.

Classical historians such as Justin, Tertullian, Celsus, and Origen recorded the popular scandal that Jesus of Nazareth was the natural son of a Roman soldier named Panthera and a Jewish peasant named Mary, who was divorced by her carpenter-husband for this adultery. According to the *Gnostic Gospel* of Thomas Didymus, Jesus admitted to being known as "that son of a bitch [*i.e.*, whoreson]" among his Hebrew opponents. And Talmudic Rabbi Papa observed: "This is what men say: 'She [*i.e.*, Mary] who was a descendant of princes and governors played the harlot with carpenters.' " [2]

In his *Gegen die Juden und ihre Lügen* (Against the

[2] *Nezîqîn: Sanhedrîn.*

Jews and their Lies), Martin Luther made this indignant response: "We do not call their wives whores, as they do Mary the mother of Jesus; we do not call their children sons of whores, as they do our Lord Jesus Christ." Here is Luther at his self-righteous best, for epithets abusive of one's origin were flying back and forth between Jew and Gentile during these times that tried men's souls.

Harry Benjamin notes: "When Jesus protected a prostitute (but flogged the money-changers), he did not conform to the sexual intolerance of the Jews. Did he do so because he saw a justification for prostitution?" Christians were not about to answer, much less debate, that question!

The question at hand was just what Christendom should do with "perfidious" Jewry. One facetious pamphleteer proposed that "the knife settle things"—

And from them all entirely delete
That member which is already incomplete:
So that, though for their sins they suffer pain,
Forever will the punishment remain;
And thus, according to our just desire,
Will their very name on earth with them expire.

Our poet adds, however, that only those Jews who are Judaized in the flesh should suffer castration—"so that their race may be extinguished forever"—hence, "We must see beforehand if they are *all* complete men where men may be complete, or if there has been made some sort of cut [*i.e.*, circumcision] whose mark remains within their

skin." Lovely ladies can surmount all obstacles in every instance:

I invite you to this spectacle,
Where you shall have your pick
And satisfy your every wish
With every type of prick:
Finding long ones, short ones,
Thin ones and thick.

The pretentious title of this satire ran as follows: *Le jugement criminel rendu contre la Synagogue des Fripiers, portant que ceux de leur nombre qui se trouveront circoncis (qui est la marque de la juiverie) seront chastrez vie à vie, afin que la race en demeure à jamais esteinte dans Paris* (The Criminal Judgment Passed Against the Synagogue of Ragpickers: That Those Among Them who are Found to be Circumcised (which is the Mark of Jewry) Shall be Castrated One by One, so That the Race That Dwells in Paris may be Destroyed Forever).

This proposed massive emasculation of the Jews was generally regarded as a grim joke, although a few madbrained burgomasters gelded and plundered whole villages during local pogroms. And castration was often justified by the charge that Jews were disseminators of debauchery: that they seduced Christian girls, buggered Christian boys, and perpetrated profane orgies in parody of Christian ritual. Rabbi Judah ben-Samuel ha-Hasid answered these accusations in his *Sêfer Ḥasîdîm:* "The conduct of Jews

corresponds in most places to that of Christians. When the Christians of a city are depraved, the Jews are depraved as well."

CONVERSOS AND HERETICOS

Some anti-Semites opined that the only means of preventing Gentile circumcision was to cut off the penis of every Jew. *Conversos* or "New Christians," all of whom had undergone baptism and many of whom had suffered epispasm (*recutitos*), were especially perverse. "Stories of their enormities were circulating in increasing numbers. It was alleged, for example, that very many had recently [1454–74] circumcised their children—one friar asserted that he had tangible proof of the truth of the story. In one house in Medina del Campo, it was said, thirty men were laid up at one time in consequence of having undergone the operation." [3]

And the ranks of renegade-heretics were also swelling with impunity. Noteworthies included a young Portuguese official named Dom Diogo Pires, proselytized and deprepucized by the Polish adventurer David Reubeni, thus becoming the eventually martyrized pseudo messiah and soothsayer Shlomo Molcho; Don Félix Lope de Vega Car-

[3] Cecil Roth, *A History of the Marranos.*

pio, father of Spanish drama, who temporarily Judaized and lopped off his foreskin with a chickenbone while serving a prison term for heresy; and Don Francisco Maldonado da Silva, a young Chilean surgeon who snipped off his prepuce with a pair of scissors when accused of Judaization.

"This circumcised God is our God," preached St. Vincent Ferrer, Dominican *converso* of the early fifteenth century; but few believed him.

LA HERMOSA HEMBRE

Seville was a *converso* center, chief of whom was millionaire-merchant Don Diego de Susan. When news reached him of Pope Sixtus IV's bull (November 1, 1478) authorizing an inquisition of *conversos* after charges made by a young Christian *caballero* (who was having a secret affair with some Jewess) that Jews and pseudo-Christians were congregating in the *Judería* for circumcision ceremonies, Susan summoned his fellow merchants and proposed active resistance.

Susan's daughter Susanna, known as *La Hermosa Hembre* (The Belle) because of her great beauty and popularity, was then making love with another Christian *caballero*—apparently the local fad!—to whom she betrayed

her father's plans, which were in turn betrayed to the Sevillian tribunal. This revelation occasioned the first *auto de fe* (Port. *auto da fé*) or "act of faith," in which a half-dozen men and women perished after innumerable arrests. Diego de Susan was one of them.

Daughter Susanna entered a convent in grief, soon escaped to lead a life of sin, and died in abject whoredom, her last request being that her skull be placed *in terrorem*, as a *memento mori*, over the door of her brothel domicile.

LA INQUISICIÓN

On March 31, 1492, Ferdinand V and Isabella I (whose marriage had been arranged by Don Abraham Senior, chief rabbi and tax collector of Castile) decreed the expulsion or persecution of all Spanish Jews who did not accept baptism or leave the country by July 31. There were at least a half-million Jews in España, forming a vast and vital urban middle class: controllers of capital and commerce, and influential intelligentsia whose antifeudal and prolibertarian views were a danger to "*Los Reyes Católicos*."

In the opinion of Rabbi Manasseh ben-Israel, "The greatest crime held against them was not the sins they had

committed but the profits they had acquired."[4] And Bayazid II, Sultan of Turkey, remarked: "I'm amazed at the expulsion of Jews from Spain, for such is an expulsion of its wealth! Ferdinand must be a fool, impoverishing his country to enrich mine!" But Ferdinand was "the Catholic King," and he bowed to the demands of the Spanish Church.

In 1480, with the reluctant approval of Pope Sixtus IV, Ferdinand and Isabella had ordained *El Santo Oficio* (The Holy Office) or *Congregación de la Inquisición* for the purpose of rooting out heretics—and particularly for the detection, examination, and punishment of converted Jews and Moors who, like dogs, had "returned to their vomit."[5]

TORQUEMADA

History has already demonstrated how certain apostate Jews were foremost among the most merciless anti-Semites, and the Spanish Inquisition certainly produced its share of Jewish Jew-killers.

Fray Tomás de Torquemada, the first Inquisitor General

4 *Spes Israelis.*

5 This was the official ecclesiastical expression for heresy, borrowed from Proverbs 26:11 and 2 Peter 2:22.

(1483) and papal Grand Inquisitor (1487), was of Judaic origin. Both his father and his uncle, Cardinal Juan de Torquemada, were of immediate Jewish descent. Uncle Juan became a full-fledged *converso* or "New Christian," rising to great eminence in Church and State, while Tomás's sire remained a crypto-Jew or *Marrano* (literally, "Pig"). Although he reared Tomás as a strict Christian, he had dared to have him circumcised in infancy, so that if Tomás ever wished to revert to Judaism, he was already a Jew in the flesh.

This goes far to explain much of Tomás de Torquemada's excessive severity, for he was the most relentless expeller and persecutor of Jews since ancient times—a monomaniac "who, shedding floods of honest tears, caused his victims to be burnt alive." [6]

His successor, Fray Diego de Deza, was also a Christianized Jew—as was Alonso Manrique, Cardinal-Archbishop of Seville and Inquisitor General from 1523 to 1538. These two may not have been circumcised, but they were anti-Judaic infatuates all the same!

This leads us to a remarkable discovery, which seems to account for much of the mad excess of Spanish Judeophobia. Seventeenth-century Dutch theologian Philip van Limborch, on the authority of his friend and famed Amsterdam Jewish physician Isaac Orobio de Castro, wrote that "The monasteries and convents [of Spain and Por-

[6] Sir Richard F. Burton, *The Kasîdah of Hâjî Abdû el-Yezdî.*

tugal] are all full of Jews; while many even of the canons, inquisitors, and bishops themselves are of Jewish descent." [7]

JUDEOPHOBIA

Isabella's brother, Enrique IV of Castile and León—aptly called "Henry the Impotent"—was an ineffectual effeminate who surrounded himself with homosexual advisers, most notorious of whom was the *converso Judío* Fray Alonso de Espina, rector of the University of Salamanca, author of *Fortress of Faith Against the Jews,* and Torquemada's intimate and mouthpiece—equally circumcised and equally anti-Semitic.

If professed Jews served as physicians and counselors to kings, princes, governors, bishops—even popes—what of unprofessed Jews! Most of them were in monasteries and cathedrals, where they could hopefully hide their circumcision and seek the "True Faith." But that was before the Inquisition, before professed Jews were forced to become unprofessed.

Jews seemed to be everywhere, among the nobility as among the peasantry. Even the royal families were tainted with *Hebreo* blood! To look for deprepuced penises here was not enough, was all in vain. Inquisitors had to ransack

[7] *Amica Collatio.*

every genealogical record-book in existence when they examined the aristocracy.

Origin of the so-called "papal stool" allegedly began after the excommunication of Antipope Anacletus II (1130–38), Cardinal Pietro Pierleoni, thought to have been a crypto-Jew. Though from old *converso* stock, Pierleoni may have lost his foreskin in infancy, which explains the exclamation of St. Bernard de Clairvaux: "A Jewish sprout has occupied the Chair of Peter!" [8]

This papal stool was provided with a hole whereby that acolyte styled the "testicle-toucher" (*toccatogli i testicola*) would determine if His Holiness possessed all the instruments of virility: a queer carry-over from Mosaic law regarding unmutilated priests, since popes were to be considered (like all Roman Catholic ecclesiasts) as "eunuchs of the kingdom of heaven."

When Judeophobia was rampant, this precautious examination included a decisive pulling forward of the papal prepuce. On August 11, 1492, Rodrigo Borgia (Pope Alexander VI) was obliged to undergo this digital diagnosis, "which in his particular instance might have been dispensed with." [9] Roscoe refers to Borgia's infamously lustful nature, to the fact that he had fathered many children by many mistresses; but his electors were more concerned about his Spanish origin, about the fact that he

[8] *Judaicam sobolem sedem Petri occupasse!*"
[9] William Roscoe, *Life and Pontificate of Leo the Tenth.*

prepucio.

LIMPIEZA DE SANGRE

Under the Inquisitional doctrine of "*limpieza de sangre*" or "blood purity," anyone found circumcised was automatically branded as racially and religiously impure. That deprepuced Torquemada and Espina and others escaped this medieval Aryanism of their own making is indeed significant, for it leads one to speculate whether the method in their madness was aborted as much from expedient hypocrisy as from psychotic infatuation.

Concomitant with the fanatically exhaustive examination of every book in every private and public library in Spain, for detection of heretical passages, was an equally intensive and obsessive ecclesiastical examination of male organs for traces of circumcision: the quickest and easiest manner of detecting a heretic, if the examinee could not produce a baptism certificate. Newborn babes of both forced and voluntary converts were also periodically inspected, for the covenantal mark of Abraham was often the only indication of a family's crypto-Judaism. When

no other rite was observed, circumcision survived as the last vestige of Jewry's fleshly identity.

This indelible stigma permitted but precious few *recutitos* or "reskinned ones," more contemptible than the Christianized Jew who ignored his circumcision and accepted the epithet of *retajo* (the Old French *retahat* or *retaillat*) or "clipcock." If deprepucization were to be practiced by secret Jews or *Marranos* (Porkers), so called by steadfast Jews because they ate forbidden pork *pro forma,* it had to be dared after the age when children commonly ran about naked—for fear of detection. Boys often went nude to the bathhouses up to the age of puberty, after which a public display of the pudenda was considered unseemly. Marranos were therefore obliged to adopt the custom of Islamic Moors, their fellow sufferers, among whom one saw foreskins on every little boy, since they did not traditionally circumcise their sons till about the age of seven, when full significance of the Muslim-making rite could be realized. Until the Inquisitional heat was off, however, both Jews and Muslims at heart, but Christians in practice, generally abandoned the indispensable operation altogether.

CIRCUNCISOS

According to Henry Charles Lea, "Circumcision in the later period [of the Inquisition] was an evidence almost decisive and, with male defendants, an inspection by the surgeon of the tribunal was customary; but in the earlier time, before the expulsion and forced conversion of the Jews, it was merely an indication that a man was a New and not an Old Christian." [10]

Judaizers, even when they did not exist, haunted inquisitors for decades. Heretics came to be called *circuncisos* (the Latin *circumcisi*), "the circumcised," and one great question found in the archives of the Inquisition is: "In what manner unlike their own do Jews circumcise Christians?" Answer: "Concerning the Circumcision of Judaizing Christians: Note that the Jews circumcise their own boys in a different way than when Judaizing our adult Christians, for they cut the uppermost skin only halfway, not making a whole circle as they do in their own male infants." [11]

In other words, many of these Christians were merely circumcised without benefit of the distinctly Judaic and

[10] *A History of the Inquisition in Spain.*
[11] *Interrogatoria ad Judaeos.*

obligatory *prî'âh* (peeling, stripping the head) or frenal splitting and drawing back of the inner membrane to join the outer integument of the prepucial remnant, thus completely uncovering the corona and forming a cicatricial ring around its base, as well as preventing effective recutition by resection of the frenum. Circumcision without this procedure was not Jewish circumcision (*brîth*), so apparently many a *circunciso* was clipped like a Moor by contemptuous rabbis or more commonly by Judaizers fearful of being accused of Judaization. Indeed, Christians deprepucized like Muslims could not be considered Jews!

MARICÓNES

A majority of Jewish refugees from Spain and Portugal settled in North Africa, where they were tolerated by the Moorish authorities. For the sake of survival, hundreds of young males sold themselves into sodomitic prostitution —a thriving concern in the polysexual Muslim world— becoming the celebrated *Maricónes* (Fags) or *Jenâqîn* (Jerkers, pl. of *Jinq* or *Gink:* jackoff), who painted the word "*kâshêr*" (ritually fit) over their doors to show that they partook only of "kosher meat"; *i.e.*, served only the circumcised.

In Hebrew, such a professional fag was called a *shlikh*—

a "cockskinner," equivalent to the Latin *mascarpio*—while his female counterpart was the celebrated *shlikhâh* (Ar. *shlikkeh*). Burton noted that Sephardic women "are nowhere remarkably distinguished for chastity; and in some places, Morocco for instance, their immorality is proverbial." [12] Females suffered far more than males in their search for sustenance; and the emergence of a large class of prostitutes, attendant upon the forced general breakdown of Mosaic morality, was inevitable.[13]

[12] *The Jew, the Gypsy, and El-Islam. Shlikh* stems from the old root *shalakh* (Arabo-Persian *jalaq* or *jalk*), meaning "to toss off": to manipulate the penis in a jerking manner. It is also akin to the Arabic *salkh* (skinning) and *zalq* (stroking). In Judeo-Islamic parlance, homosexual whores (especially passives) were commonly if not contemptuously called "jerkoffs," or effeminate masturbators.

[13] For the sex life of North African Jews, see: Allen Edwardes & R. E. L. Masters, *The Cradle of Erotica.* Also: E. N. Adler, *Auto-da-fé and Jew;* Salo W. Baron, *A Social and Religious History of the Jews;* Henry Kamen, *The Spanish Inquisition;* Louis Israel Newman, *Jewish Influence on Christian Reform Movements;* Cecil Roth, *The Spanish Inquisition;* G. Rattray Taylor, *Sex in History.*

. 15 .
Ages of reason and racism

THE ENLIGHTENMENT

In the mid-seventeenth century, when Cromwell admitted the Jews to England, many Puritans became Judaized—the purest reversion to the father faith!—and welcomed circumcision of their privy members. With the rise of mercantilism and imperialist enterprise, this "mutilation" assumed a practical aspect in dealing with the Mughal Empire and influencing Jews to finance the East India companies. Such merchant-adventurers as Abraham Navarro were therefore employed in diplomatic service when Puritan initiative recognized the utility of circumcision in gaining

its political and economic ends with the circumcised Grand Moguls.[1]

Peter the Great, a passive friend of Jewry, proclaimed: "Whether a man is baptized or circumcised, it is all the same to me—provided he is a man of honor and knows his business." But Peter, like Cromwell, was a rare exception. Two years before this emperor's birth, Baruch Spinoza had warned in his *Tractatus Theologico-Politicus:* "The rite of circumcision, I fain persuade myself, is of such moment in this matter [of isolating peoples or nations] that it alone, I think, is sufficient to preserve this people [*i.e.*, the Jews] as distinct forever."

Since deprepucization was then regarded by most Christian Europeans as a vestige of superstitious barbarism, shocking to civilized and enlightened sensibilities, the great pantheist could not conceive of its being universally scientized, rationalized, and secularized as a sexual mark of modern man!

[1] See Allen Edwardes' *The Rape of India* (A Biography of Robert Clive and a Sexual History of the Conquest of Hindustan) for a complete account of this extraordinary era and the diplomatic advantages of "infidel" circumcision.

MIRABEAU

But even the circumcisiophobic Age of Romanticism had its share of earth-shaking classicists. Honoré Gabriel Victor Riqueti (Comte de Mirabeau), prime mover of the French Revolution, was a hardheaded libertarian whose early excesses caused him to seek a Jewish circumciser to remedy "*un prépuce resserré et enflammé*" (a phimosed and inflamed foreskin). This amputation had such a profound psychological effect upon the young and lusty Mirabeau, besides its imposition of temporary physical restraint, that he became actively interested in Judaism and the ancients. In Berlin he befriended the German-Jewish Socrates, Moses Mendelssohn (father of the "George Sand" of Jewry, Dorothea von Schlegel), who taught him the tenets and culture of Judaica. Mirabeau later successfully defended French Jews against those revolutionaries who would treat them like aristocrats, to be denaturalized and banished. All by a quirk of circumstance: necessitated circumcision! And it was Mirabeau who wrote that remarkable classic, *Erotika Biblion*, displaying his vast knowledge of classical, Biblical, and Talmudic lore as a philosophical exposition of universal eroticism.

GORDON

Another pro-Judaist was that political firebrand and eccentric antipapist Lord George Gordon, "the Christian turned Jew," who scandalized England by having himself circumcised in 1787 at the age of thirty-six.

CURLL

The term "Curlicism" for "literary indecency" derived from one Edmund Curll, notorious London printer and bookseller, who was convicted (1728) of producing such tarnished gems as *A Nun in Her Smock* and *De Usu Flagrorum* [On Passionate Practices]. When Curll accused Alexander Pope of being one of his accomplices in pornology, the monumental bard countered with this lampoon:

> A strange but true *Relation* how Mr. *Edmund Curll* of Fleet-street, Stationer, out of an extraordinary Desire of Lucre, went into 'Change-alley and was converted from the Christian Religion by certain eminent Jews; and how he was circumcised, and initiated into their Mysteries.
>
> . . . Now our young men are turned usurers and stockjob-

bers; and, instead of lusting after the real wives and daughters of our rich citizens, they covet nothing but their money and estates. Strange change of vice! when the concupiscence of youth is converted into the covetousness of age, and those appetites are now become *venal* which should be *venereal*. . . .

Who then can wonder . . . that Mr. Edmund Curll the stationer should renounce the *Christian religion* for the *Mammon* of unrighteousness, and barter his precious faith for the filthy prospect of lucre in the present fluctuation of *stocks?* . . .

Whereupon falling into company with the Jews at their club at the sign of the Cross in Cornhill, they . . . promised him that immediately upon his conversion to their persuasion he should become as rich as a Jew. . . .

They now promised, if he would poison his wife, . . . that he should marry the rich Ben Meymon's only daughter. This made some impression on him. . . .

Joshua Pereira engaged to let him share with him in his *bottomry;* upon this he was persuaded out of his *Christian name*. . . .

He was now completed a perfect Jew, all but *black pudding* [blood pudding/Jewish penis] and *circumcision,* for both of which he would have been glad to have had a dispensation.

But on the 17th of March, Mr. Curll (unknown to his wife) came to the tavern aforesaid. At his entrance into the room he perceived a meagre man with a sallow countenance, a black forky beard, and long vestment. In his right hand he held a large pair of shears, and in his left a red-hot searing-iron. At sight of this, Mr. Curll's heart trembled within him, and fain would he retire; but he was prevented by six Jews, who laid hands upon him, and unbuttoning his breeches, threw him upon the table, a pale pitiful spectacle.

He now intreated them in the most moving tone of voice to dispense with that *unmanly* ceremonial. . . .

All these protestations availed him nothing; for they threatened him, that all contracts and bargains should be void, unless he would submit to bear all the *outward* and *visible* signs of Judaism.

Our apostate hearing this, stretched himself upon his back, spread his legs, and waited for the operation; but when he saw the high priest take up the *cleft stick* [forceps], he roared most unmercifully and swore several Christian oaths, for which the Jews rebuked him. . . .

The old Levite . . . proceeded in his office; when, by an unfortunate jerk upward of the impatient victim, he lost five times as much as ever Jew did before.

They, finding that he was too much circumcised, which by the *levitical law* is worse than not being circumcised at all, refused to stand to any of their contracts; wherefore they cast him forth from their synagogue; and he now remains a most piteous, woeful, and miserable sight at the sign of the Old Testament and Dial in Fleet-street. His wife, poor woman, is at this hour lamenting over him, wringing her hands and tearing her hair; for the barbarous Jews still keep and expose . . . the memorial of her loss and her husband's indignity.

Prayer.

Keep us, we beseech thee, from the hands of such barbarous and cruel Jews, who albeit they abhor the blood of black puddings, *yet thirst they vehemently after the blood of* white ones. *And that we may avoid suchlike calamities, may all good and well-disposed Christians be warned by this unhappy wretch's woeful example to abominate the heinous sin of* avarice, *which sooner or later will draw them into the cruel clutches of Satan, Papists, Jews, and stockjobbers. Amen.*[2]

2 *A Relation of the Circumcision of E. Curll.*

Other English satires are equally abusive of the circumcised; *e.g.*, the following epigram to an erotic illustration ("The Toss-off") by caricaturist Thomas Rowlandson, depicting a Gentile girl masturbating an old Jew:

He calls the little Wanton in
And tells his Wishes with a Grin.
She takes the circumcizèd Part
And plies her Hand with easy Art.
The Spouting-tube emits amain,
Which eases Levi's aukward Pain.
Tho' Christian Girl, you understand,
She'll take a Jewish Thing in Hand!

When Elizabeth II had Prince Charles deprepucized by Chief Rabbi Israel Brodie in 1948, an eon of English circumcisiophobia was officially ended. Routine became the rule.

POGROMS

The Age of Reason was also an age of irrational persecutions. Basil Voshtchilo, self-styled "Grand Hetman of the Polish Army, charged with the extermination of Jewry and the defense of Christendom," was perhaps the most vile and violent anti-Semite of the period. To justify his own criminality, he accused the Jews of every crime

known to humanity. "They rape Christian women and do many other things that are difficult even to list," he concluded—yet allowed his freebooting Cossacks to rape and castrate and otherwise mutilate and abuse hundreds of innocent Ashkenazim.

In 1726, the Court of Vienna decreed that only the eldest son of a Jewish family could marry. All others were legally doomed to bachelorhood, violation of which met with severe punishment. This so-called "Jew-reduction," or *Judenverkleinerung*—first enacted in Bohemia and Moravia, later in Prussia, the Palatinate, and Alsace—forced many young Jews to emigrate to Poland and Hungary. The first full-scale attempt at population control in modern times, it also increased premarital fornication, common-law marriages, adultery, prostitution, and homosexuality. But—*Fiat justitia contra Judaeos, ruat caelum Christianae* —Let justice be done against the Jews, though the heavens of Christendom fall!

SHABBATAI ZEVI

The sad state of European Jewry was certainly not improved by a succession of sex-oriented pseudo messiahs, beginning with Shabbatai Zevi and ending with Jankiew Leibowicz (Jacob Frank).

Zevi, of Sephardic descent, began preaching his divine origin in Smyrna (1648). He exercised a Rasputinlike influence among Turkish women, was a bigamist before he became a mystic, and then followed the messianic code of Hosea by pompously marrying a whore. This union occurred in Egypt with one Sarah, a comely young Polish-Jewish orphan-fugitive, who had fornicated her way to freedom from a Christian convent. (Zionist-Socialist Moses Hess later did the same, marrying a Christian prostitute in defiance of Judaism and living happily with her ever after.) In 1666, the so-called apocalyptic year, Zevi attempted to seize the Sultanate but ended Islamized as "Mehmed Effendi," gatekeeper of the Sublime Porte.

Zevi had a tremendous impact on Eastern and European Jews, exciting massive conversions and inspiring Zionistic hope, but his amorous adventures and political aspirations exposed him as a pious fraud. He fulfilled the Cabalic prophecy of being "good within and bad without"—or, in Sam Johnson's words, "mind all virtue and body all vice"—and he bequeathed to an unregenerate Jewry his Sabbataian sect of sex-worshiping cabalists.

JACOB FRANK

Sabbataians became Frankists under Jacob Frank, a Polish-Jewish mystic-adventurer who encouraged sexual excesses

as a means of conjuring up messianic (spiritual) salvation. "In the world to come," Frank preached, "every man will be called to account for all the legitimate pleasures he has not enjoyed."

Fiercely handsome, Frank entertained Zevi's success with Turkish women, until deported by the Sultanate for his hedonistic Judeo-Islamic heresies. He resumed his preaching and proselytizing (this time in Judeo-Christian guise) in native Poland as an avatar of Zevi, was addressed as "Baron de Frank" and "Holy Master" by his host of erotolatrous followers, and later lived in a ducal castle (scene of cabalistic orgies or "love-feasts") in magnificent style. Ever on the move, Frank pursued the grand dames of Viennese society—and even sold Empress Maria Theresa on his salvation-of-spirit-through-flesh doctrine by claiming to be a transcendental Catholic. He perished of apoplexy in 1791, doubtless *in flagrante delicto*, leaving daughter Eve as head of the cult and "Holy Mistress." This well-proportioned courtesan died a quarter of a century later in abject poverty, all of her adherents having gone over to Roman Catholicism in fear for their lives.

Jeune putain, vieille sainte! [3]

[3] See: J. H. Greenstone, *The Messiah Idea in Jewish History;* M. D. Langer, *Die Erotik in der Kabbala;* M. J. Lagrange, *Le Messianisme chez les Juifs;* Montagu Frank Modder, *The Jew in the Literature of England;* Cecil Roth, *A History of the Jews in England;* Knorr von Rosenroth, *Kabbala Denudata;* A. H. Silver, *A History of Messianic Speculation in Israel;* Hermann Sinsheimer, *Shylock;* Gershom G.

JUD SÜSS

Less notorious, but equally romantic, were the Court Jews, most illustrious of whom was Joseph Süss-Oppenheimer (1698–1738), finance minister to Duke Charles I (Karl Alexander) of Württemberg. The natural son of a beautiful Jewish actress (Michaele Süss) and a handsome Christian cavalier (Marschall von Heydersdorf, Duke of Wolfenbüttel), making him a natural Jew by Mosaic law, the great courtier-financier always assumed the name of his mother's husband—Oppenheimer, director of a Yiddish theatrical road company—while others referred to him suggestively if not contemptuously as "*Jud Süss*": "Jew Süss."

Joseph woo'd and was pursued by a host of married and unmarried aristocratic dames, who prized him for his vibrant charm, piercing wit, and arousing handsomeness. His reputation as a lady-killer stood him in bad stead with courtiers, fiercely envious of the "*Beschneidt*" (Clipcock); and soon after his patron-Duke's death, Joseph was arrested and executed on trumped-up charges of treason.

Scholem, *On the Kabbalah and Its Symbolism* (*Zur Kabbala und ihrer Symbolik*); Harry Sperling, Maurice Simon & Paul P. Levertoff, *The Zohar;* A. E. Waite, *The Secret Doctrine in Israel.*

The hero of Lion Feuchtwanger's splendid *Jud Süss* (*Power*), he was also the villainous subject of a lurid Nazi propaganda film which cast him as a symbol of degenerate Jewry hell-bent on robbing and raping the "Aryan race."

SEX AND ANTI-SEMITISM

"The sexual factor is one of the most powerful unacknowledged motivations underlying anti-Semitism," writes psychiatrist Rudolph M. Loewenstein (*Christians and Jews*). "In anti-Semitic literature the Jew was represented as a sexual pervert who took pleasure in raping and debauching 'Aryan' women." He hypothesizes that "this image of the Jew as a sexual pervert represents a projection of the ill-contained desires" of the anti-Semite. "These representations are often associated with Jewish circumcision, which may be a source of unconscious attraction for non-Jewish women [just as uncircumcision was a source of attraction for Jewish females] but also of strange mystery and repulsion for both sexes. It accounts for the violent sexual jealousy manifested by most anti-Semites."

Due to the universalization of circumcision, this aggravation has all but passed from the anti-Semitic scene; but its historical importance cannot be overemphasized.

"Every student of sociology knows that the black man's

lust after the white woman is not much fiercer than the lust of the licentious Jew for the gentile." This scandalous myth, later ballyhoo'd by Nazi propagandists, spilled from the pen (1915) of controversial lawyer-legislator Thomas E. Watson, anti-Catholic and anti-Jewish author-editor of numerous "agitprop" books and periodicals.

Earlier, Édouard Drumont, kingpin of *fin-de-siècle* French anti-Semitism, charged the Jews in his *Le testament d'un antisémite* with having infected part of Russia with syphilis—just as Hitler (*Mein Kampf*), Streicher (*Der Stürmer*), and others accused Jewry of polluting Germany with V.D. and of being monopolists in prostitution and sex perversion. Drumont labeled Heine, who purportedly died of syphilis, a homosexual.

Indeed, the nineteenth-century official Russian (Czarist) attitude toward Jewish females was that they were allowed to enter the universities only on condition of their wearing the circular yellow "badge of shame" which marked a prostitute: a potential carrier of *lues venerea!*

ARYANISM

Nazi looting and burning (May 1933) of the world-renowned Hirschfeld Institute for Sexual Science (*Institut für Sexualwissenschaft*) in Berlin was a direct slap at Jews,

who were then foremost in the field of sexology; and in September 1935, Hitler's Nuremberg Laws forbade sex relations and marriage between Jews and Gentiles, thus reviving the Inquisitional *limpieza-de-sangre* myth and stigmatizing *Jüdischen Volkes* as race-polluters, syphilitics, and sex perverts. The anti-Semitic manifesto reads in part:

> Whoever ministers or tries to administer to the debasement or disturbance of German blood purity by uniting or aiding a union with members of the Jewish race or other colored races shall be found guilty of race treachery and sent to prison. Racial treason is committed even when sexual relations are effected with the use of contraceptives.

In his efforts to justify "Aryanism" with psychophysiological sophistry, Nazi "scientist" Otto Hauser contended that "the smaller external genitals" of Aryans were proof positive of intellectual and spiritual superiority; and that the larger the genitalia, the greater the degree of primitivism or racial inferiority. Hauser himself may have had a big brain and a little penis, but his generalizations certainly cut no ice with honest observers of human variety.

This obsession with phallic proportions, doubtless homoerotic in origin, was first scientized in the Western world by a nineteenth-century French-Jewish colonial-army surgeon named Jacob Sutor, who innocently promulgated the "Anthropological Importance of the Genital Organ in Determining the Origin of Race." He reasoned:

Misplaced modesty has caused anthropologists generally to neglect to examine the male genital apparatus. . . . To me, it seems evident that the genital organ gives us the key to prove the descent of a race; for, in all the various crossings the race may undergo, it is physically the most powerful characteristic —the one which lasts the longest, and is the last to disappear. And this is but logical. The genital organ ensures the continuity of the race. It is the most important organ. . . . For these reasons it is the anthropological characteristic to which, above all others, importance should be attached; and I do not deem it more shameful and disgusting to measure the length, the size, or the stiffness in erection of a Negro's penis than it would be for a surgeon to probe a urethra or perform an operation on a testicle. There is no false modesty in medical matters.[4]

Nor in Julius Streicher's pornographically anti-Semitic *Der Stürmer*, Nazism's official mouthpiece, where readers found cartoons depicting Jews with outlandishly enormous *Geschlechtsteile.*

The scientific truth—if there is any in such purely personal matters—is that Ashkenazic Jewry, after centuries of miscegenation, had acquired such an admixture of Gentile genes that they were hardly comparable to their Sephardic cousins, still pre-eminently Semitic in their physical conformation. Therefore, the popular image of the hook-nosed, thick-lipped, big-penised Shylock of Shakespeare's

[4] *Untrodden Fields of Anthropology* (*Les huis-clos de l'éthnographie*). Classical Hindus were first (*Kâmasûtra, Anangaranga,* etc.) to scientize the subject of penile (and vaginal) proportions.

day was a stereotype of no realistic proportions except to anti-Semitic mythmakers and their dupes.

But a people can survive innocuous satire—can thrive on amiable allusions to "kosher meat" and "kosher cuties," to "clips" and "clipdicks," and on the proverbial red-haired Jewess mystique and "keeping-it-in-during-the-holidays" twits. It cannot survive, save in spirit, systematic genocidal persecution, the only basis for which is ignorance, superstition, insecurity, self-hatred, and general madness.[5]

ERETZ YIṢRÂÊL

In Zionist ideology, the modern State of Israel would develop a sexual ethos as democratic as its political *Weltanschauung*. There would be no oasis in the desert without the concerted social effort of both males and females, each willing and able to live and work by a single standard.

Founders of the communal system (*qibbûtzîm*) sought

[5] See: Max I. Dimont, *Jews, God and History;* Simon Dubnow, *Weltgeschichte des Jüdischen Volkes;* Edward H. Flannery, *The Anguish of the Jews;* Heinrich Graetz, *History of the Jews* (*Geschichte der Juden*); Raul Hilberg, *The Destruction of the European Jews;* Jules Isaac, *Genèse de l'antisémitisme;* Bernard Lazare, *L'antisémitisme;* Adolf Leichnitzer, *The Magic Background of Modern Anti-Semitism;* Marcel Simon, *Versus Israël;* Hugo Valentin, *Anti-Semitism.*

to democratize the sexes, to remedy "the biological tragedy of woman" (*ha-trâgedîy â ha-biyôlogî shel hâ-ishshâh*) and realize "the emancipation of woman from the yoke of domesticity" (*ha-shihṛûr hâ-ishshâh mê-'ol ha-shêrûth*) through collectivism.

According to Melford E. Spiro, the general fact that "free love" is so common among unmarried Israelis "is partly understandable in terms of early Zionist utopian ideology, which viewed intercourse as incidental. It may also be related to the youth culture's independence of the adult culture in Israel." [6]

But excessive socialization has borne bitter fruit of anaphrodisia, as characteristically expressed by one *tzâvrâh*, or native Israeli: "How can you have sexual feelings for girls whom you sat on the pot with?" Romanticism eventually rules, despite all provident practicality, and sex refuses to be systemized.

Although a vast number of modern Israelis (youth especially) are agnostic or even atheistic, and feel but little for their heritage save in a material sense, few will renounce that last vestige of their spiritual identity: circumcision of the flesh. As elsewhere, the surgical routine is rationalized on hygienic if not traditional grounds; and many women insist that it helps prevent uterine cancer by minimization or elimination of smegma with its alleged

[6] *Children of the Kibbutz.*

carcinogenic properties. And to the orthodox, circumcision will ever be *brîth mîlâh:* "the covenant of cutting."

In any case, according to divine promise, "All the luxuries and delicacies that Israel enjoys in this world are on account of the circumcision which is between the thighs." [7]

[7] R. Johanan, *Midrash Rabbâh.*

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